

R. S. McGREGOR

OUTLINE OF
HINDI GRAMMAR
WITH EXERCISES



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PREFACE

THIS book is a revision of an *Outline of Hindi Grammar* which has been used in mimeographed form by my students over the past ten years. Many of these students, at London and Cambridge Universities, have been taking degrees in which the study of Hindi and its literature forms a major part; they required an adequate but concise presentation of the essential grammar of the language, with exercises, which would bring them as quickly as possible to the point where they could start the reading of modern Hindi prose texts with profit. Others had already worked through Hindi courses in which the chief emphasis was on conversation, but had done relatively little work with the written language. For different reasons both these types of student have found the *Outline* useful, and I have been asked for copies of it by a number of teachers at other universities. It therefore seemed desirable to publish it, keeping as close to the original, tried version as possible, and adding whatever extra material appeared necessary.

The book presupposes no knowledge of the language. The student should read through the introductory section before proceeding to the Lessons and Exercises. He should try to master the script as soon as possible. The transliteration used will allow him to work through the Lessons without being impeded by script problems, however, and will probably assist him throughout the entire period he is using the book. It is assumed that he will usually have the help of a Hindi speaker with pronunciation and the provision of phrase and sentence drills and suitable conversation material as he progresses; he should spend several hours a week if possible working with a native speaker or in the language laboratory. (It should be possible to use the book without access to a native speaker, but an effort should be made to obtain suitable tapes or records as quickly as possible.) On completing the Lessons and Exercises, the student should work through the Supplement and, as a revision of this, attempt the Reading Passages. With a good grasp of all this material he should be able to start reading modern Hindi literary prose very largely on his own, and to write the language correctly at a simple level. The Composition Passages have been added as a further exercise in control of grammar and idiom. The student could well delay attempting these until he has read two or three short stories on his own and begun to consolidate his grasp of grammar and command of simple spoken language.

It will be clear from the above that my aim has been to include most of what the student needs to know in the early stages of his study of Hindi and of what he needs to have accessible for easy reference while consolidating his grasp of the language. I hope that I shall be found to have struck a fair balance between inclusions and omissions of material. It should hardly be necessary to add that the material has been organized with the requirements of students in mind, and that its presentation inevitably differs, in varying degrees in different sections of the book, from that which might be expected in a reference grammar. I have added as an appendix a short list of some recent works on aspects of Hindi grammar which the student interested in grammatical questions may eventually wish to consult, and in which he will find references to other books and articles on the subject.

Acknowledgements

It is a pleasure to acknowledge my indebtedness in preparing this book to Dr. Yamuna Kachru, who commented on the text and examples of the original *Outline* in 1961 and on a draft of the third section of the Introduction in 1969, and wrote draft translations of four of the Composition Passages; to Dr. Lakshmisagar Varshneya, Professor of Hindi in the University of Allahabad, who commented on the Exercises, Key, Composition Passages, and many examples of the revised version in 1967; to Mr. A. S. Kalsi and Mr. J. N. Tiwari for comments on many points during the final revision; to Shri Upendranath Ashk for permission to use extracts from his novel *Baī baī āñkheīn*; to my students; and finally to my wife, for her great but unseen contribution to the production of the book.

PREFACE TO SECOND EDITION

COLLECTED Hindi-English and English-Hindi Vocabularies have been added for the student's convenience, and some corrections made. Otherwise the first edition is reprinted unchanged.

June 1976

R. S. M.

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ABBREVIATIONS

adj.	adjective	m.	masculine
adv.	adverb	n.	note
Ar.	Arabic	obl.	oblique
conj.	conjunction	P.	Persian
dir.	direct	pl.	plural
f.	feminine	pron.	pronoun
H.	Hindi	sg.	singular
interj.	interjection	Skt.	Sanskrit
intr.	intransitive	trans.	transitive

Square brackets are used to indicate a few common alternative forms or spellings given in vocabularies.

INTRODUCTION

MODERN STANDARD HINDI, AND ITS LOANWORDS

WRITTEN Hindi, based on the *Khari Boli* dialect spoken to the north and east of Delhi, is relatively standardized over the whole of the Hindi language area (the area within which Hindi is the predominant language of administration and public life). One may thus speak of a written 'modern standard Hindi'. Furthermore, educated persons throughout the Hindi language area are able to conform to a large degree in their speech to the norm of *Khari Boli* grammatical usage and pronunciation, which can to this extent be called a spoken 'modern standard Hindi' usage and pronunciation. However, considerable variations can occur, especially if the speakers' native dialects are related only rather distantly to *Khari Boli*. This is particularly true of pronunciation, and as a result there cannot really be said to be any one 'standard' pronunciation of the standard language. Uncultivated persons outside the *Khari Boli* area normally have little knowledge of *Khari Boli*. The forms used in this book are all of the *Khari Boli* dialect as used by educated persons very largely throughout the Hindi language area, but especially by those brought up in the western part of it.

During the Muslim period many Arabic and Persian loanwords found their way into Hindi dialects, especially into *Khari Boli*. Those that denote common objects or ideas are usually fully acclimatized in modern standard Hindi. More formal, literary Arabic and Persian loanwords (corresponding in style roughly to the *higher* range of Latinate vocabulary in English) are usually restricted to that form of Persianized *Khari Boli* known as *Urdū*, which is used chiefly in Muslim society or by persons familiar to some extent with that society. Almost no words of the latter kind are used in this book.

In addition to its Persian and Arabic loanwords, modern Hindi has loanwords of Sanskrit origin, either borrowings direct from Sanskrit or new formations on Sanskrit words. The more literary of these are restricted very largely to the written language, but increasing use is being made of simpler loanwords of Sanskrit origin in the spoken language.

Modern Hindi usage does not generally favour the use of Persian and Arabic loanwords in more formal contexts if equivalent words of Hindi origin, or loanwords of Sanskrit origin, are also generally current and can be used instead of them. As a result, Persian and Arabic loanwords for which such equivalents are current are more closely restricted

to informal use than other Persian and Arabic loanwords. Persian and Arabic loanwords whose use is restricted in this way have been marked for the student's convenience with † in the vocabularies and notes, and in some cases in the text of Lessons.¹ Loanwords of Sanskrit origin that are predominantly restricted to the written language or to more formal spoken use are similarly marked with *.

English loanwords are, of course, also frequent in Hindi, often competing with Sanskrit, Persian and Arabic loanwords, or words of Hindi origin.

THE SOUND SYSTEM OF HINDI*

The following outline description of the sounds of Hindi will assist the student to articulate and to distinguish them. Continuous practice and attention to the pronunciation of a native speaker are essential.

1. Vowels

a

A low-mid or mid central unrounded vowel, similar to the first, de-stressed vowel in the English verb *subject*, or to the vowel in English *but*, articulated with the lips somewhat closer together than in southern standard English.

ā

A low central unrounded vowel, similar to the first vowel in English *father* (but in southern standard English pronunciation the vowel ā is articulated further back in the mouth than is the case with Hindi ā).

i

A quite high front unrounded vowel, rather like the vowel in English

¹ For instance, the word *taurat* 'woman', of Arabic origin, which co-exists in Hindi with the common Sanskrit loanword *stri* and belongs characteristically to informal usage. A word such as *imārat* 'building', although also of Arabic origin, has no very commonly used equivalent of Sanskrit or Hindi origin and as a result is not restricted as specifically as *taurat* to informal use, and so goes unmarked in the vocabulary.

The question of how definitely a given Persian or Arabic loanword is restricted to informal use is of course one of opinion. The mark † has been used fairly sparingly, i.e. only with words about whose restriction to informal use there can be no real question. Some users of Hindi would restrict a greater proportion of Persian and Arabic loanwords to informal use than that indicated in this book.

² A number of sounds of relatively rare occurrence are not mentioned in this section. Those which will concern the student particularly are mentioned at suitable places elsewhere.

sit in southern standard English pronunciation. (In some pronunciations of English the vowel i is articulated rather lower in the mouth than is the case with Hindi i.)

Many speakers of Hindi often employ a higher, tenser, somewhat longer pronunciation of this vowel than that indicated here (in which it is less distinct from the following vowel, ī).

ī

A high front unrounded vowel, similar to the vowel in English *seat* in southern standard English pronunciation. (In some pronunciations of English the vowel ī is articulated lower in the mouth and more laxly than is the case with Hindi ī.)

u

A quite high back rounded vowel, rather like the vowel in English *put* in southern standard English pronunciation, though tending to be slightly higher. (In some pronunciations of English the vowel u is articulated distinctly lower in the mouth than is the case with Hindi u.)

Many speakers of Hindi often employ a higher, tenser, somewhat longer pronunciation of this vowel than that indicated here (in which it is less distinct from the following vowel, ū).

ū

A high back rounded vowel, rather like the vowel in English *food* in southern standard English pronunciation, but with slightly less lip rounding than this vowel sometimes receives in that pronunciation. (In some pronunciations of English the vowel ū is articulated with much less lip rounding than is the case with Hindi ū.)

e

A high-mid front unrounded vowel, similar to the first vowel in German *geben* or French *été*. This sound does not occur as a single vowel in most pronunciations of English, but is similar to the first component of the diphthong heard in the southern standard English pronunciation of the word *play*. Most English speakers need to take special care not to pronounce a diphthong for e.

o

A high-mid back rounded vowel, similar to the vowel in German *Sohn* or French *beau*. This sound does not occur as a single vowel in most

pronunciations of English, but is similar to the first component of the diphthong heard in Scottish or American pronunciations of the word *go*. Most English speakers need to take special care not to pronounce a diphthong for *o*.

ai

The sound represented by the digraph *ai* is frequently a low to low-mid front unrounded vowel, rather like the vowel in English *had* in southern standard English pronunciation, but tending often to be pronounced with a slightly higher point of articulation (as in many other pronunciations of the word *had*). The student is recommended to adopt this monophthongal type of pronunciation, which is fairly normal in the western part of the Hindi language area. Elsewhere a diphthongal pronunciation of the sound is common (Hindi *a* + short *e* usually; sometimes *a* + *i*).

au

The sound represented by the digraph *au* is frequently a low-mid to mid back rounded vowel, somewhat like the vowel in English *nod* in southern standard English pronunciation, but rather longer, and tending usually to be pronounced with a slightly higher point of articulation. The student is recommended to adopt this monophthongal type of pronunciation, which is fairly normal in the western part of the Hindi language area. Elsewhere a diphthongal pronunciation of the sound is common (Hindi *a* + short *o* usually; sometimes *a* + *u*).

Vowel nasality

All vowels may be pronounced with or without nasality. The articulation of a vowel generally does not change when it is nasalized; note particularly that nasalized *ā* does not have the value of French nasalized [ã] in *enfant*, which shows low back, not low central, vowels. The point of articulation of *e* and *o*, however, tends to be slightly lowered when these vowels are nasalized.

*2. Consonants**(a) The voiceless unaspirated plosives k, t, p; affricate c**k*

Velar plosive, similar to unaspirated *k* in English *skin* (but not to *k* in most English speakers' pronunciation of *kin*, *king*, etc., which is aspirated).

t

Retroflex plosive; the closest English equivalent is the unaspirated *t* in *steam*, *stop*, etc. The tongue tip is retroflexed so that its underside touches the roof of the mouth, usually further back than in the case of English *t* (in which the tip touches the alveolus or ridge behind the teeth). Note that *t* in most English speakers' pronunciation of *team*, *top*, etc., is aspirated, and is not a good model for the articulation of Hindi *t*.

t̪

Dental plosive, in which the tongue tip touches the teeth, not the ridge behind the teeth. This articulation of *t̪* is common in English before a word beginning with a dental fricative, e.g. in the sequence *at the . . .* It is most important that the student should master the pronunciation of *t̪* and other dental sounds in Hindi and distinguish them from the corresponding retroflexes.

p

Bilabial plosive, similar to unaspirated *p* in English *spin* (but not to *p* in most English speakers' pronunciation of *pin*, *pat*, etc., which is aspirated).

c

Pre-palatal affricate; the closest English equivalent is *ch* in *church*, etc., but Hindi *c* has minimum aspiration, and is more tense in articulation than English *ch*. The student will be helped to avoid aspiration by keeping the tongue tip down in the mouth, behind the bottom teeth, and trying to say *ty* rather than *ch*.

(b) The voiceless aspirated plosives kh, th, th, ph; affricate ch

These aspirated consonants correspond to the above five unaspirated consonants. Their pronunciation will give no difficulty to most English speakers, except that *th* and *th* must be carefully distinguished. The bilabial plosive *ph* is very frequently replaced by a bilabial fricative (in which the lips are very slightly parted from the beginning of articulation of the sound).

*(c) The voiced unaspirated plosives g, d, d, b; affricate j**g*

Velar plosive; as English *g* in the word *go*.

d, d̪

Retroflex and dental plosives, distinguished like *t* and *t̪*, above.

b

Bilabial plosive; as English *b*.

j

Pre-palatal affricate; similar to English *j*, but with a more tense articulation than that which is often shown by this sound. The student may produce a more Indian *j* by keeping the tongue tip down in the mouth and trying to say *dy* rather than *j*.

(d) *The voiced aspirated plosives gh, dh, bh; affricate jh*

These sounds are difficult for non-Indian (and some Indian) learners of Hindi. The difficulty is to keep both plosive and aspiration voiced, (accompanied by vibration of the vocal chords), and at the same time to avoid allowing a vowel to intervene between them, i.e. to avoid saying either *khar* or *gahar* for *ghar*, etc. Constant practice of these sounds is necessary. It may be helpful at first to try repeating the sound-group *hāg-hāg-hāg* as quickly as possible, when *h* will probably coalesce with preceding *g* as voiced rather than voiceless aspiration (similarly with *hāj, hād*, etc.).

Voiced aspirates before consonants and at the end of words tend to show reduced aspiration; thus *ghar* has more aspiration than *samajhnā, bāgh*.

(e) *The nasals n, ñ, ñ̪, n̪, m*

n

Vocal nasal; as the final consonant in southern standard English *sing*. Occurs chiefly before velar *k, g, kh, gh*, and glottal *h*.

ñ

Pre-palatal nasal; rather like the consonant in French *ognon*. Occurs only before *c, ch, j, jh*, and *f*.

n̪

Retroflex nasal. Occurs before retroflex *t, th, d, dh*, and in Sanskrit loanwords (where it is often replaced by dental *n* or, where an effort is made to distinguish it from *n*, by a nasalized retroflex flap *ñ̪*; for the flap *r* in Hindi see below).

n̪

Dental nasal, distinguished from *n* as *t* from *t̪*, etc., above.

m

Bilabial nasal; as English *m*.

Nasal consonants induce marked nasality in following vowels. There is thus a clear difference between the quality of the first and second vowels of such words as *ānā, khānā*, etc.

(f) *The semivowels y, v and the voiced alveolars r, l*

y

Palatal semivowel; somewhat like English *y* in the word *yard*, but more laxly articulated and vocalic in quality, especially when non-initial.

v

Labio-dental semivowel; upper teeth just touch lower lip, always with loose contact, and lips are unrounded. The effect is very different from that of English *v*, even when contact between teeth and lip is at its firmest (when the sound produced might be termed a fricative rather than a semivowel). Sometimes, especially following consonants, a bilabial rather than a labio-dental sound may be heard.

r

Voiced alveolar or post-dental with weak roll, or tap; usually like Scottish rolled *r* except that the roll is not so prolonged. In some pronunciations the tongue tip merely taps the alveolar ridge once.

l

Voiced alveolar or post-dental lateral, similar to 'clear' *l* in English *lick* (not *l* in English *kill*, which has a 'dark' or even vocalic quality).

(g) *The sibilants f, s̪, s*

f

Voiceless pre-palatal fricative; similar to English *sh*, but often more tense in articulation.

§

Voiceless retroflex fricative. Can be practised by placing the tongue in the position to pronounce *t*, then withdrawing it to allow the passage of breath. This sound only occurs in Sanskrit loanwords and is often replaced by *s*.

§

Voiceless alveolar or post-dental fricative; similar to English *s*.

(b) *Other sounds*

†

Retroflex flap. The tongue is retroflexed as for pronouncing *d*, but the tip, instead of making firm contact with the roof of the mouth, is flapped quickly forward, touching the roof of the mouth only lightly or not at all, and finishes behind the lower teeth. This sound does not occur initially in words. For nasalized *f* see p. xvi, under *n*.

ṛh

Aspirated retroflex flap.

h

Voiced glottal fricative. English *h* is not regularly voiced, and effort will usually be required by the student to make the vocal chords vibrate throughout the articulation of the Hindi sound. The expiration of air which accompanies the voice often gives an effect of breathiness in the pronunciation of a word containing *h*.

h is often followed by an unstressed vocalic sound not of full syllabic value, as an echo of a preceding vowel. This tends to happen wherever *h* is otherwise final in a word or precedes a consonant, e.g. in words which may be transcribed phonologically as /kah/, /sahr/, /bahñ/, /mahl/, /sihr/, /pahntā/, etc. The prominence of such vocalic sounds varies in the speech of different individuals and is affected by their phonetic environment in words. For many speakers they are noticeably prominent before consonants, whether single consonants or consonant groups, in some cases sufficiently so to be analysed as having full syllabic value; this would produce phonological transcriptions such as /sahar/, /bahñ/, /mahl/, /sihar/, /pahntā/, etc., instead of those given above. The student is recommended to adopt a pronunciation in which they are not given full syllabic value. In the transliteration of Devanagari script

forms used in this book the sounds in question in this paragraph are not represented, except in a few cases where they occur with nasality.

h, if not followed by a vowel of full syllabic value, exercises a fronting effect on a preceding *a*, which is then pronounced as short [e], i.e. rather like *e* in English *bet*, by very many Hindi speakers, more particularly if it is stressed; e.g. in *rahñā*, *kahtā*, *kah*, *sahr*, etc., much less commonly in *vajah*, *tarah*, etc.

h where followed by *u* in a few words exercises a retracting effect on a preceding *a*, which is then pronounced as short [ɔ], i.e. rather like southern standard English *o* in *nod*, but shorter; e.g. in *hahut*, *pahuticuñā*.¹

Where *h* is preceded by unstressed *a* and is final, its articulation often weakens. This is so especially in speech of normal to fast tempo. Hence words which for Hindi in general are best transcribed phonologically as /vajah/, /tarah/, etc., might be transcribed on the basis of many utterances as /vaja/, /tara/, etc. A further variant pronunciation of such words is common, however, in which the breathiness of *h* is retained and is audible before the *a*, so that for some pronunciations the above words might be transcribed as /vajha/, /tarha/, etc.²

f

Voiceless labio-dental fricative; as English *f*. Occurs in loanwords from Persian, Arabic, and English, and chiefly in the speech of persons with some acquaintance with Urdu or English; but even in the speech of such persons *ph* tends to replace it.

z

Voiced alveolar or post-dental fricative; as English *z*. Occurs in the same circumstances as *f*; tends to be replaced with *j*.

kh

Voiceless velar fricative; as *ch* in Scottish *loch*, German *Bach*. Only in Persian and Arabic loanwords; tends to be replaced with *kh*. Can be practised by placing the tongue in the position to pronounce *k*, then withdrawing it to allow passage of breath.

¹ *ñ* in transliterated forms indicates nasalitiy of a preceding vowel, as is explained in the following section.

² *a* is sometimes lengthened in these cases, giving /vajñā/, /tarñā/, etc. (A similar lengthening is common in variant pronunciations of some numerals, but here *h* is usually lost, see p. 61, n. 1.) The articulation of *h* described in the second part of the above paragraph is also sometimes found in a few words where *h* is not final, notably *bahut* (/bahut/, /bhaut/).

g

Voiceless velar or post-velar fricative; similar to *g* in Dutch *negen*. The voiced correlate of *kh*, occurring in the same circumstances; more usually than not it is replaced with *g*. Can be practised in the same way as *kh*, but using *g* as starting-point.

q

Voiceless post-velar plosive, i.e. a *k* made as far back in the mouth as possible. Occurs in the same circumstances as *kh*, *g*; much more usually than not it is replaced with *k*.

Lengthening of consonants

Lengthened consonants, in which the articulation of a consonant is prolonged, are common, and must always be distinguished from unlengthened consonants; *usse* is pronounced very differently from *use*, *pattā* from *pattā*. (Cf. in English similar lengthened *n*, *b*, *k* in *unknown*, *lab-book*, *book-case*.)

3. Syllable division, stress, and intonation.

Syllable boundaries in Hindi words fall as follows:

- (a) Between adjacent vowels, e.g. /pā-i/; /ā-i-e/; /gu-ī/;
- (b) Between vowels and following single consonants, e.g. /ā-uā/; /sa-kā/; /a-pa-ri-cit/;
- (c) Between consonants, e.g. /sak-tā/; /vid-yā/; /hin-dū/; /gad-di/; /abhi-yās/; /kah-nā/; /niś-cay/; /sans-thā/; /turn-hā-rā/.

In general Hindi words have a more level syllabic stress than English. Certain tendencies to the stressing or de-stressing of syllables operate, however, and some brief general guidance on these may be useful for reference. Syllables may be classified as of one of three grades of weight, as follows¹:

- (a) Light: syllables ending in a short vowel.²

¹ In this classification I follow a recent detailed analysis of word stress by A. R. Kelkar (see Appendix). The apportionment of syllable types to the grades that is made here and the interpretation of stress placement tendencies in individual words differs from his in some particulars.

² a i u.

(b) Medium: syllables ending in a long vowel,¹ or a short vowel followed by a single consonant (these latter may also rank as light, however, especially when not preceding a consonant).

(c) Heavy: other syllables.

The tendency for syllables ending in short vowel + single consonant to rank as light is implied by certain variations in stress placement which occur, especially in disyllabic words.

Where one syllable in a word is of greater weight than any other, it bears the main stress. Where more than one syllable is of maximum weight in a word, the last but one bears the main stress, e.g.

/u'cit/ or /'ucit/; /sa'majh/ or /'sarmajh/; /sa'pāk/ or /'sapak/; /ki'dhar/ or /'kidhar/; /'amal/ 'action'; /a'mal/ 'pure'; /'bārtan/; /'bandar/; /'baccā/; /'hindī/; /san'dūq/; /pan'jāb/; /inti'zār/; /'muskarāhāt/ or /miskā'rāhāt/.

Inflectional endings, some other final syllables with long vowels, and prefixes sometimes do not influence stress placement³; e.g.

/ba'rā/ or /'barā/; /tā'kā/ or /'takā/; /ni'kalnā/ or /'nikalnā/; /ka'hā/, but /'diyā/, /'liyā/; /pi'tā/ or /'pitā/; /'sansthā/ or /san'sthā/ (*sam* + *sthā*); /'sankat/ or /san'kat/ (*sam* + *kat*); /niś'cay/; /a'mal/ 'pure'.

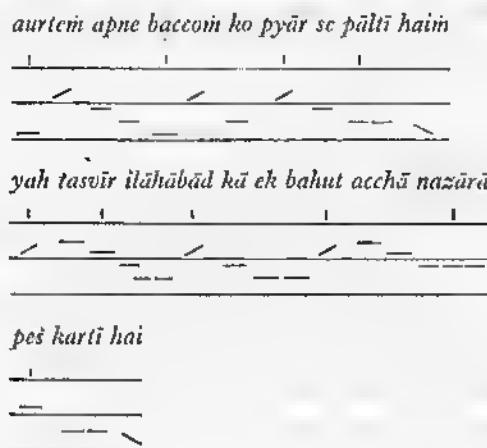
Words which can show more than one stress placement when pronounced in isolation tend, on the whole, to be stressed on an earlier rather than a later syllable in connected utterances. Some other words also show this tendency, e.g. /pari'cit/ or /'paricit/; /pra'gati/ or /'pragati/. In connected utterances word stress is also influenced by other factors than those discussed above, such as speech tempo, and the style and emphasis of a given utterance.

It is less important that the beginner should try to stress isolated Hindi words in a particular way than that he should acquire good habits of intonation and distribution of stress in complete Hindi sentences. The best way of doing this is by listening to native speakers, or recordings of Hindi, and trying carefully to copy the stresses and intonation which one hears. Note especially the characteristic rising-falling intonation of

¹ ā, ī, ū, e, ai, o, au.

² This is especially so of prefixes. Of inflectional endings, perfective verb endings attract stress more strongly than others.

many sentences. Possible intonations for the following sentences, with chief sentence stresses, are:



THE SCRIPT

Hindi is written in the Devanāgarī script as used for Sanskrit, with some minor modifications. The script is syllabic in that vowels are represented differently according as they comprise entire syllables or occur within syllables (i.e. immediately preceded by consonants). The script is written from left to right. The characters of the script are given below in their traditional order, accompanied by roman characters used to transliterate them in this book; these roman characters will be found on the whole to give a close indication of the sound values (phonemic values) which they represent.

1. Vowels

Syllabic forms.	Intra-syllabic forms.
अ अ ¹ a	
आ आ ¹ ā	॑
इ i	॒
ई ī	॑

¹ Alternative forms.

Syllabic forms.	Intra-syllabic forms.
उ u	॑
ऊ ū	॒
ऋ r	॑
ए e	॒
ऐ ai	॑
ओ o	॑
औ au	॑

¹ Alternative forms.

(a) The character ऋ r does not represent a single vocalic sound in Hindi, but is vocalic in terms of the script, having separate syllabic and intra-syllabic forms. It is pronounced [ri], and found only in Sanskrit loanwords.

(b) For the combining of the intra-syllabic vowel forms with preceding consonant characters see below.

2. Consonants

	Voiceless unaspirated plosives. ¹	Voiceless aspirated plosives. ¹	Voiceless unaspirated plosives. ¹	Voiceless aspirated plosives. ¹	Voiceless Nasals.
Velars	क ka	ख kha	ग ga	ঁ gha	ঁ na
Pre-palatals	চ ca	ঁ cha	ঁ ja	ঁ ঝঁ jha	ঁ নঁ na
Retroflexes	ঁ ta	ঁ tha	ঁ da	ঁ dha	ঁ ণঁ na
Dentals	ত ta	ঁ tha	ঁ da	ঁ dha	ঁ নঁ na
Labials	প pa	ঁ pha	ঁ ba	ঁ bha	ঁ মঁ ma
Semivowels, etc.	য ya	ঁ ra	ল, লঁ la	ঁ va	
Sibilants			শ sa	ঁ শঁ sa	স sa
Glottal				হঁ ha	
Flaps			ঁ ra ²	ঁ রঁ rha ³	

¹ The consonants in the second horizontal row are affricates rather than plosives, but their behaviour as a class can be described in the same terms as that of plosives. Later references to plosives in this book apply equally to affricates unless the contrary is stated.

² Alternative forms.

³ These characters are most conveniently placed last in setting out the syllabary, though in terms of dictionary order they follow ঁ and ঁ, of which they are modifications.

(a) Intra-syllabic vowel forms are combined with preceding consonant characters as follows:

। ॥ ॥ ॥ ॥ follow the consonant character.

॥ preccdes it.

॥ ॥ ॥ are subscripts.

॥ ॥ ॥ ॥ ॥ are superscripts.

E.g.

का *ka*; की *ki*; को *ko*; कौ *kau*; कि *ki*;

कु *ku*; कू *kū*; के *ke*; कै *kai*.

(b) The vowel subscripts ॥ ॥ ॥ are written below the vertical stroke of a character if it has one running throughout its height, otherwise usually under the centre of the character. Thus त् *bu*; कू *kū*; तु *tu*; म् *ṣ*; फ् *phu*; न् *nu*; ध् *dhū*, etc.

Note: र् *ru*; रू *rū*.

(c) Vowel superscripts are positioned in the same way as subscripts. Thus खे *khe*; से *se*; णे *ne*; टे *te*, etc.

(d) Note that there is no intra-syllabic form for the vowel *a*. The value of this vowel was taken to be inherent in a consonant character in the writing of Sanskrit, and this convention still obtains for the writing of Hindi (hence the characters are transliterated *ka*, *kha*, etc., not *k*, *kh*, etc., above). However, since *a* has become or tended to become mute finally, and in some phonetic contexts medially also in the modern language, the consonant characters have come to have not only syllabic but also purely consonantal values.

Finally:

अब *ab*; सब *sab*; तालाब *tālāb*; मिलन *milan*; अतुल *atul*; लगन *lagan*; कपट *kapat*, etc.

Medially:

लगना *lagnā*; समझा *samjhā*; मतलब *matlab*, etc.

The transliteration indicates whether a given 'inherent' *a* in a script form represents a normally pronounced vowel or not. Note particularly that where a word is written as three, or four, script syllables, an *a* in the penultimate script syllable is not pronounced in non-poetic style, or is only minimally pronounced,¹ where the final script syllable contains a

¹ Minimal realization of many such *a*'s will often occur, especially in more easterly parts of the Hindi language area.

vowel other than *a*; thus चलना *calnā*; समझा *samjhā*; समझी *samjhī*; समझना *samjhñā*, etc. Where the final script syllable contains *a* this will not be realized in pronunciation; the penultimate *a* will then represent a pronounced vowel, and if the word is of four script syllables the ante-penultimate *a* will normally not do so. Thus कमल *kalāl*; सरपत *sarpat*; मतलब *matlab*, etc. These general principles do not apply fully in the case of words containing medial *h* (see p. xviii), nor always in the case of loanwords, compounded and derivative words, and variant grammatical forms of words. Note especially that Sanskrit loanwords such as अपवाद *apavād*, अवकाश *avakāś* often retain medial *a* (though they need not do so), and that a medial *a* is represented in transliterated forms of such loanwords wherever it is frequently pronounced in normal usage.

Component parts of script syllables are best written, at least at first, in the following order: first, those parts beneath the horizontal headstroke, working from left to right; next, any subscripts or superscripts; finally, the headstroke to the entire syllable. On a ruled page headstrokes are written on the ruled lines.

3. *Conjunct consonants*

The device of conjoining consonant characters was used in writing Sanskrit to indicate the pronunciation of consonants without an intervening 'inherent' *a*. Conjunct consonant characters are accordingly very common in Sanskrit loanwords, and are also used commonly (though there is some variation in practice) in writing successive consonants in most Persian and Arabic loanwords, as well as in English loanwords. In words of Hindi origin they are used chiefly to indicate lengthened consonants, and sequences of nasal and plosive consonants.

The commonest conjuncts are listed below in dictionary order.¹

कक्ष *kha*, क्षत् *kkha*, त्तक् *kta*, क्षम् *kma*, क्षय् *kya*, क्षर् *kra*, क्षत् *kla*, क्षव् *kva*, क्षष् *kṣa*, क्षस् *kṣa*, क्ष्यत् *khya*, त्तद् *gda*, त्तग् *gdha*, त्तन् *gna*, त्तम् *gma*, त्तय् *gya*, त्तर् *gra*, त्तल् *gla*, त्तव् *gva*, त्तघ् *ghna*, त्तघ् *ghya*, त्तघ् *ghra*, त्तक् *ṅka*, त्तक् *ṅkha*, त्तंग् *ṅga*, त्तंग् *ṅgha*.

च्छ *cca*, च्छच् *ccha*, च्छय् *cya*, ज्जज् *jja*, ज्जन् *jna*, ज्जय् *jya*, ज्जर् *jra*, ज्जव् *jva*, ज्जक् *ṅca*, ज्जन् *ṅja*.

¹ For some, more than one form is current. Variant forms are not given in the table.

त्त tta, त्तृ ttha, त्त्य tya, त्तृ tra, त्तृ dda, त्त्य dya, त्तृ dra, त्त्य dhya, त्तृ nta, त्तृ ntha, त्तृ nda, त्तृ ndha, त्तृ nna, त्त्य nya.

त्त्त tha, त्तृ tta, त्त्य ttha, त्त्त्य tya, त्त्त्य tra, त्त्य tsa, त्त्त्य tsna, त्त्य tya, त्त्य thya, त्त्य thva, त्तृ dda, त्तृ dbha, त्त्य dya, त्तृ dra, त्तृ dva, त्त्य dhya, त्त्य dhva, त्त्य nta, त्त्य ntha, त्त्य nda, त्त्य ndra, त्त्य ndha, त्त्य ndhya, त्त्य nna, त्त्य nma, त्त्य nya, त्त्य nva, त्त्य nsa, त्त्य nha.

प्त pta, त्तृ pua, त्त्य ppa, त्त्य pya, त्त्य pra, त्त्य pla, त्त्य psa, त्त्य phra, त्त्य bja, त्त्य bta, त्त्य bda, त्त्य bdha, त्त्य bba, त्त्य bbha, त्त्य bya, त्त्य bra, त्त्य bhya, त्त्य bhra, त्त्य mna, त्त्य mpa, त्त्य mba, त्त्य mbha, त्त्य mma, त्त्य mya, त्त्य mra, त्त्य mla, त्त्य mha.

य्य yya, त्त्य lha, त्त्य lta, त्त्य lpa, त्त्य lma, त्त्य lya, त्त्य lla, त्त्य lha, त्त्य vya, त्त्य vra, त्त्य vva.

श्क ska, त्त्य sja, त्त्य sya, त्त्य sra, त्त्य sla, त्त्य s̄ya, त्त्य s̄ka त्त्य s̄ta, त्त्य s̄ra, त्त्य s̄ha, त्त्य s̄na, त्त्य spa, त्त्य s̄ma, त्त्य s̄ya, त्त्य s̄va, त्त्य sha, त्त्य skha, त्त्य sta, त्त्य stra, त्त्य stha, त्त्य sthya, त्त्य sna, त्त्य spa, त्त्य spha, त्त्य sma, त्त्य s̄ya, त्त्य sra, त्त्य sva, त्त्य ssa.

ह्न hna, ह्म hma, ह्य hya, ह्र hra, ह्ल hla, ह्व hva.

(a) The existence of conjunct characters in Devanāgarī script forms is not marked in the transliteration, since in this book transliterated forms are accompanied by the Devanāgarī forms themselves.

(b) Conjuncts involving initial *r* are written with a special superscript form for *r*:. Thus कं rka; मं rma; रं r̄sa, etc. ' is written at the end of its syllable, thus र्षी r̄thī; र्षि r̄si, etc.

(c) The student will see that the learning of the conjuncts poses no new difficulty, the usual principle of composition being that where feasible the second character in the conjunct is combined with a truncated form of the first. The forms where this does not apply need special attention; note especially the form of conjuncts with *r* as final component.

Note also that the conjunct न, which represents a value /gy(ə)/ in Hindi but /jñā/ in Sanskrit, is transliterated *jñā*, to avoid any confusion with the conjunct न्य gya. Its original value is reflected in the fact that vowels following /gy(ə)/ of this origin are often somewhat nasalized.

(d) The use of conjuncts, especially clumsy ones, is sometimes avoided by the use with the first character, written complete, of a subscript sign called *virāma*, , whose function is to indicate absence of an 'inherent' vowel; e.g. चिट्ठी = चिट्ठी cīthī. (This sign is sometimes also written finally with single consonants in some Sanskrit and other loanwords.)

(e) Note that the degree to which *a* is pronounced after consonant groups varies according to the phonetic form of the group (and according to the speech of different individuals and to different styles of speech). After the group /nd/ finally in a word, for instance, *a* will not be heard, but after /śtr/ finally some trace of the vowel is often present. In the transliteration the 'inherent' vowel is not represented after conjuncts where an *a* would normally not be pronounced, e.g. in बन्द band; दत्त datt, or where, if indeed pronounced, it would most usually be extremely attenuated, e.g. in पत्र patr; मित्र mitr. Elsewhere it is written, e.g. in राष्ट्र rāṣṭra; उत्तरदायित्व uttardāyitv; साहित्य sāhitya; but note that even in these cases an *a* is by no means always pronounced, and does not have full syllabic value. The student should generally pronounce final *a* after consonant groups as lightly as the phonetic form of the group will allow.¹

4. *Anusvāra*

The superscript dot *anusvāra* is used:

(a) Preceding velar, pre-palatal, retroflex, dental or labial plosive consonant characters (see p. xxiii) to denote a preceding nasal consonant

¹ Many speakers simplify certain final consonant groups by introducing brief epenthetic vowels before the last consonant, and sometimes lengthen the preceding consonant, thus pronouncing पत्र patr as [patr̄^ər], [pat̄r̄^ər] rather than [patr̄^əl], शुक्र shukr as [shuk^ər] rather than [shuk^əl], राष्ट्र rāṣṭra as [rāṣṭr̄^ər] rather than [rāṣṭr̄^əl], etc. Pronunciations with epenthetic vowels are probably best avoided by the student. Words such as साहित्य sāhitya, उत्तरदायित्व uttardāyitv show devoicing of *y*, *v* if the final vowel is completely lost: [sāhīt̄y], etc. Similar devoicing sometimes occurs in words like पत्र patr.

sound of the class concerned, i.e. a 'homorganic' nasal. Thus अंक is an equivalent spelling to अङ्क *ank*

अंचल	"	"	"	अञ्चल	<i>añcal</i>
अंडा	"	"	"	अण्डा	<i>andā</i>
हिंदी	"	"	"	हिन्दी	<i>hindī</i>
लंबा	"	"	"	लम्बा	<i>lambā</i>

This use of *anusvāra* is, in other words, a shorthand device enabling the writing of a word containing nasal + plosive of similar articulation to be simplified, and is accordingly extremely common, even in Sanskrit loanwords. The student should familiarize himself with it from the outset, and use it freely. It is not expressed in the transliteration used in this book, however, in order to keep the latter as clear a guide to pronunciation as possible.

Where *anusvāra* is written over long vowels before plosive consonants in Sanskrit loanwords a degree of vowel nasality will usually be clearly heard preceding the homorganic nasal consonant, e.g. in एकांकी *ekāñki*; आंदोलन *āndolan*, etc.

(b) Preceding other consonant characters (chiefly in Sanskrit loanwords):

(i) Before *ya* and usually before *va* it denotes preceding vowel nasality¹: e.g. संयम *samyam*; संवरण *samvaran*.

(ii) Before *ra*, *la*, and *sa* it denotes a preceding dental or post-dental nasal consonant *n* according to the usage of most Hindi speakers²: e.g. संरक्षण *samrakṣṇ*; संलग्न *samlagñ*; संसार *samsār*.

(iii) Before *sa* it denotes a preceding pre-palatal nasal consonant according to the usage of many Hindi speakers³: e.g. अंश *amś*.

(iv) Before *ha* it denotes a preceding velar nasal consonant *ṅ*: e.g. शिंह *simh*.

In all these positions *anusvāra*, however realized in pronunciation, is

¹ Often with a semivocalic nasalized glide य to *y*, and व to *v*. For some speakers it denotes bilabial *m* before the character *ea*.

² For some speakers it denotes preceding vowel nasality; and in a few loanwords it does so for almost all speakers (cases mentioned on p. 195).

³ For some speakers it denotes preceding vowel nasality, sometimes with semivocalic nasalized glide य to *s̥*; and in a few loanwords it denotes preceding vowel nasality for almost all speakers (cases mentioned on p. 195).

transliterated *m*, and there are no alternative spellings with conjuncts available.

(c) For the sign *candrabindu*; see below.

5. *Candrabindu*

The superscript sign called *candrabindu* is used to denote vowel nasality in its syllable. (It is rarely if ever used in Sanskrit loanwords.) It is transliterated *m̄*: e.g.

हाँ	<i>hāṁ</i>
बाँधना	<i>bāṁdhna</i>
राँगना	<i>raṁgnā</i>
हुँ	<i>hūṁ</i>

(a) Where a syllable contains superscript vowel signs, however, *anusvāra* is almost always written instead of *candrabindu*. *Anusvāra* used in this way is transliterated *m̄* like *candrabindu*: e.g.

खिंचना	<i>khimcnā</i>
मैं	<i>maiṁ</i>
मैं	<i>meṁ</i>
सींग	<i>simg</i>
लोगों	<i>logom</i>

(b) In printed books especially, the use of *anusvāra* instead of *candrabindu* in conditions not covered by note (a) above is very common. e.g.

हाँ	for हाँ	<i>hāṁ</i>
रंगना	for रंगना	<i>raṁgnā</i>
हुँ	for हुँ	<i>hūṁ</i>
बाँधना	for बाँधना	<i>bāṁdhna</i>

The majority of careful users of Hindi do not follow this usage in writing, and the student is therefore recommended not to adopt it himself.

6. *Visarga*

The sign : called *visarga*, written lineally and transliterated *h̄*, denotes voiced aspiration in Hindi (identical with the sound denoted by the character ह). It occurs almost exclusively in Sanskrit loanwords: e.g.

प्रायः	<i>prāyah</i>
स्वभावतः	<i>svabhāvataḥ</i>

7. Representation of some Persian, Arabic, and English sounds

A subscript dot is sometimes used with certain Devanāgarī characters to denote sounds of non-Indian origin in loanwords. This usage is common, but never obligatory, the more so since the great majority of Hindi speakers tend to replace these sounds (see pp. xix and xx) with sounds of Indian origin.

The sound *f* may be written फ़ (transliteration *f*)

"	"	<i>z</i>	"	"	"	ज़ ¹	"	"	<i>z</i>
"	"	<i>kh</i>	"	"	"	ख	"	"	<i>hh</i>
"	"	<i>g</i>	"	"	"	ग	"	"	<i>g</i>
"	"	<i>q</i>	"	"	"	क	"	"	<i>q</i>

In writing English words in Devanāgarī the vowel sound in the English word *top* is sometimes denoted by using the superscript sign [~] over intra-syllabic *a*; thus जॉन 'John'.

8. Punctuation

Sentences are concluded with the vertical mark | (*daṇḍa*). Other punctuation in prose is of Western origin, and apart from occasional minor deviations is used in the same way as in writing English.

9. Numerals

०	१	२	३	४	५	६	७	८	९
०	१	२	३	४	५	६	७	८	९

10. Abbreviations

First syllables of words are used in abbreviations, punctuated with either . or full-stop. Initials of names are usually given according to their English pronunciation: e.g.

उ० प्र०	Uttar Pradesh
म० प्र०	Madhya Pradesh
रा० क०	Ram Kumar (e.g. in a signature)
टु० ज०	Tundla Junction
ज० प० म०	G. P. Mehrotra
ड० आ० ज०	Dr. R. J. Smith

¹ A homorganic nasal preceding the sound *z* in Persian loanwords is represented in the script by *amz̥tāra*, in exactly the same way as the nasal न preceding the sound *j* in words of Indian origin; e.g. मञ्जिल *manzil*. (In English loanwords, however, it is more often represented by truncated न in a conjunct with ज़ (ज) or sometimes स; e.g. वर्मा एंड सन्स *varmā aɪnd səns* 'Varma and Sons'; सिविल लाइन्स *sevɪl laɪns* 'Civil Lines'.)

SCRIPT EXERCISE

1. खा गि धी चौ जु झू टे ठा डे ढी ए॒ तू तै थे दो
 khā gi dhī cau cho ju jhū ṭe ṭhā de ḍhī ni ṭr tai the do
 धू ना पौ फू बु भा भि ये रो ला वि ला पु सि है
 dhū nā pau phū bu bhā bhi ye ro lā vi lā su si hai

2. कट काट खाट गत गात घट घाट धूत घात चप
 kat kāt khāt gat gāt ḡat ḡhāt ḡhūt ḡhāt chap
 चिप चिक जन जान भील टोक ठान ठाल ढाक बाण
 cip chik jan jān bhīl ṭok ṭhān ṭhāl ḍhāk bāṇ
 तुक थूक दिल दीन नीम पेट फोड़ बोझ भीख मैल
 tuk thūk dil dīn nīm pēt phor bojh bhīkh mail
 यार राय लिप वर शत पट साथ शठ द्वित
 yār rāy lip var śat ṣat sāth śaṭhit

3. अब आशा आना इस ईख उन ऊन अर्पि ओट और
 ab āśā ānā is īkh un ūn ḫrpi oṭ aur
 एक ऐन
 ek ain

4. कमल विमल अतुल ललित सुबोध राजा बेहद गोबर बूँधा
 kamal vimal atul lalit subodh rājā behad gobar būñhā
 बड़ा बड़ा चलता बोलता बोलती लगता लगती सपना सपने
 bāñhā bāñhā caltā boltā boltī lagtā lagtī sapnā sapne
 अपने असली खतरा कटरा पटरी समझा सकता मतलब समतल
 apne astī khatrā katrā patrī samjhā saktā mailab samtal
 बरबस सरपट
 barbas sarpat

5. गी गई गे गए गाए नी नई नाई नए
 gī gaī ge gae gāe nī nai nāi nae
 भी भाई भई कमाऊ उपजाऊ बोई सोई बढ़ाई बढ़ई
 bhī bhāī bhāī kamāū upjāū boī soī barhāī barhāī
 बुढ़ऊ मकाई
 būñhāū makāī

6. भक्ति <i>makkā</i>	भक्तिन <i>makkhan</i>	रक्त <i>rakt</i>	हुक्म <i>hukm</i>	क्या <i>kyā</i>	क्रम <i>kram</i>	क्लास <i>klās</i>
क्षण <i>kṣan</i>	आख्यान <i>ākhyān</i>	मुग्ध <i>mugdh</i>	अग्नि <i>agni</i>	ग्राम <i>grām</i>	ग्लानि <i>glāni</i>	ग्वाला <i>gvālā</i>
अंक <i>ank</i>	अंग <i>āng</i>	शंख <i>sankh</i>	बच्चा <i>baccā</i>	अच्छा <i>acchā</i>	च्युत <i>cyut</i>	लज्जा <i>lajjā</i>
ज्ञान <i>jñān</i>	ग्यारह <i>gyārah</i>	ज्वर <i>jvar</i>	मिट्टी <i>mittī</i>	मुट्ठा <i>muṭṭhā</i>	ट्रेन <i>tren</i>	अड्डा <i>adḍā</i>
झाइवर <i>drāvār</i>	घण्टा <i>ghaṇṭā</i>	कुण्ठा <i>kunṭhā</i>	अण्डा <i>anḍā</i>	सत्ताईस <i>sattāīs</i>	उथान <i>uthān</i>	रत्न <i>ratn</i>
उत्पादन <i>utpādan</i>	आत्मा <i>ātmā</i>	हत्या <i>hatyā</i>	पुत्र <i>putr</i>	पुरुषत्व <i>puruṣatva</i>	गद्दी <i>gaddī</i>	विद्या <i>vidyā</i>
विद्वान <i>vidvān</i>	ध्यान <i>dhyān</i>	अन्त <i>ant</i>	हिन्दी <i>hindī</i>	गन्ना <i>gannā</i>	जाम <i>jaum</i>	न्यून <i>nyūn</i>
प्राप्त <i>prāpt</i>	प्राप्य <i>prāpya</i>	शब्द <i>śabd</i>	लब्ध <i>labdh</i>	डिब्बा <i>ḍibbā</i>	अम्यास <i>abhyās</i>	सम्पादक <i>sampādak</i>
लम्बा <i>lambā</i>	तुम्हारा <i>tumhārā</i>	उर्दू <i>urdū</i>	अर्थ <i>arth</i>	रापे <i>sarp</i>	जल्दी <i>jaldī</i>	बिल्ली <i>bili</i>
अल्प <i>alp</i>	व्यय <i>vyay</i>	निश्चय <i>nīścay</i>	श्याम <i>śyām</i>	श्री <i>śrī</i>	राष्ट्र <i>rāṣṭra</i>	कृष्ण <i>kṛṣṇ</i>
स्थान <i>sthān</i>	ग्रस्त <i>astra</i>	स्नान <i>snān</i>	स्पीच <i>spic</i>	स्रव <i>srav</i>	ह्रास <i>hrās</i>	

7. अंग <i>āng</i>	पंखा <i>pankhā</i>	कंधी <i>kañghī</i>	संघ <i>saṅgh</i>	पंकज <i>pankaj</i>	चंचल <i>cañcal</i>
पंची <i>pañchī</i>	रंज <i>rañj</i>	अंटी <i>anṭī</i>	कंठ <i>kañṭh</i>	बंडी <i>bañḍī</i>	अंत <i>ant</i>
पंथ <i>panth</i>	हिन्दी <i>hindī</i>	अंधा <i>andhā</i>	संपादन <i>sampādan</i>	संबोधन <i>sambodhan</i>	संभ्रान्त <i>sambhrānt</i>
संयुक्त <i>samyukt</i>	संवरण <i>samvaran</i>	अंश <i>amś</i>	वंश <i>vamś</i>	बंसी <i>bamśī</i>	

8. रेग्ना <i>ramgnā</i>	संकरा <i>samkrā</i>	खिर्कियां <i>khirkiyām</i>	लङ्कियां <i>larkiyām</i>	अंधेरा <i>amherā</i>	आंधी <i>āmdhī</i>
ऊंट <i>ūṁṭ</i>	सिन्चना <i>simcnā</i>	सीचना <i>simcnā</i>	सूंघना <i>sūṁghnā</i>	रेग्ना <i>rengnā</i>	हैं <i>haim</i>
परसों <i>parsoni</i>	सौंफ <i>saump̄h</i>	विद्यार्थियों <i>vidyārthiyom</i>			
9. दुख <i>duḥhh</i>	स्वतः <i>svataḥ</i>				
10. अफ्सोस <i>afsoś</i>	हफ्ता <i>haftā</i>	ज़ख्म <i>zakhm</i>	खबर <i>khabar</i>	गम <i>gam</i>	चाकू <i>cāqū</i>

LESSON I

NOUNS

Two cases only need be distinguished, a direct and an oblique. The direct case usually denotes sentence subjects or direct objects; the oblique occurs most commonly with postpositions, see below. Nouns are of singular or plural number, and masculine or feminine gender.

1. *Masculine inflectional patterns*

ā-finals			
Sg.	Dir.	कमरा	<i>kamrā</i> , room
	Obl.	कमरे	<i>kamre</i>
Pl.	Dir.	कमरे	<i>kamre</i>
	Obl.	कमरों	<i>kamrōṁ</i>

Others			
Sg.	Dir.	दिन	<i>din</i> , day
	Obl.	दिन	<i>din</i>
Pl.	Dir.	दिन	<i>din</i>
	Obl.	दिनों	<i>dinōṁ</i>

(a) The few masculines in final *-āṁ* are almost all inflected as कमरा *kamrā*, but with the endings nasalised, e.g. कुआँ *kuāṁ* 'well'.

(b) Some masculines in final *-ā* follow the pattern of दिन *din*. These are chiefly terms of relationship showing a reduplicated syllable, e.g. चाचा *cācā* 'paternal uncle'; दादा *dādā* 'paternal grandfather' (obl. pl. चाचाओं *cācāōṁ*, etc.); or loanwords from Sanskrit, e.g. पिता *pitā* 'father'; राजा *rājā* 'rajab'; देवता *devtā* 'dcity'; दाता *dātā* 'giver'; also, frequently in many persons' usage, the oblique case of some common place-names, e.g. आगरा *āgrā* 'Agra'; कलकत्ता *kalkattā* 'Calcutta'.

(c) masculines in final *-ī* and *-ū* shorten these vowels before the oblique plural ending, and masculines in final *-ī* show a semivocalic glide *y* before it. Thus आदमी *ādmī* 'man' has oblique plural आदमियों *ādmīyōṁ*; हिन्दू *hindū* 'Hindu' has oblique plural हिन्दुओं *hinduōṁ*.

(d) Vocatives (forms of address) are usually expressed by use of the oblique case in the singular, and in the plural by forms in *-o*, differing from oblique case forms only in that they are not nasalised: e.g.

लडके	<i>larkē!</i>	Boy!
लडको	<i>larko!</i>	Boys!

2. Feminine inflexional patterns

i-finals			
Sg. Dir.	लड़की	<i>larkī</i> , girl	
Obl.	लड़की	<i>larkī</i>	
Pl. Dir.	लड़कियाँ	<i>larkiyāṁ</i>	
Obl.	लड़कियों	<i>larkiyom</i>	
iyā-finals			
Sg. Dir.	चिड़िया	<i>ciriyā</i> , bird	
Obl.	चिड़िया	<i>ciriyā</i>	
Pl. Dir.	चिड़ियाँ	<i>ciriyāṁ</i>	
Obl.	चिड़ियों	<i>ciriyom</i>	
Others			
Sg. Dir.	मेज़	<i>mez</i> , table	
Obl.	मेज़	<i>mez</i>	
Pl. Dir.	मेज़ें	<i>mezeh</i>	
Obl.	मेज़ों	<i>mezom</i>	

(a) A final *-i* shows the same shortening and presence of glide *y* before an inflexional ending as was noted for masculines in *-i*. Note that this occurs in both plural forms.

(b) Identical in inflexion with feminines in final *-i* are feminine loanwords from Sanskrit in final *-i*, almost all abstract nouns, e.g. स्थिति *sthiti* 'position'.

(c) Feminines in *-iyā* are frequently diminutives, e.g. डिबिया *dibiyā* '(small) box'. Cf. डिब्बा *dibbā*, n.

(d) To be particularly noted among the 'other feminines' are loanwords in final *-ā* from Sanskrit, almost all abstract nouns. (मातृ *mātā* 'mother'

is the only common non-abstract.) A few common Arabic and Persian loanwords in final *-ā* may also be noted, e.g. हवा *havā* 'air, wind'; दुनिया *duniyā* 'world'; दफा *dafā* 'time, occasion'.

(e) Feminine vocatives are formed in the same way as masculines.

There are no definite or indefinite articles in Hindi. A noun acting as subject or direct object in its sentence is definite rather than indefinite; but depending on its context the word मकान *makān* 'house' may have as its translation equivalent 'a house' or 'the house' or 'houses' or 'the houses'. The word एक *ek* 'one' can be used before nouns with the force of an indefinite article where explicitness is required.

In the case of nouns denoting animate beings, grammatical gender almost always agrees with natural gender. Thus आदमी *ādmī* 'man', दर्जी *darjī* 'tailor', डाकिया *dākiyā* 'postman' are masculines following दिन *din* and कमरा *kamrā* in inflexion, not लड़की *larkī* and चिड़िया *ciriyā*.

The gender of other nouns is harder to predict from their form. Nouns in *-ā* denoting everyday objects are predominantly masculine; abstract nouns in *-ā* are almost all feminine; nouns in *-i*, *-iyā* are feminine in most cases unless referring to males, as in the above examples. The student is advised to note the gender of each new word that he learns.

POSTPOSITIONS

Postpositions are expressions answering in function to prepositions or prepositional phrases in English. They may be simple (i.e. one-word units), e.g. में *meri* 'in, into'; पर *par* 'on', or compound in form (see in due course pp. 34 f.). Postpositions are characteristically immediately preceded by a noun or pronoun in oblique case. Thus में पर *mez par* 'on the table'; मेजों पर *mezom par* 'on the tables', etc.

SIMPLE SENTENCES

A simple sentence is a complete utterance consisting of a noun or pronoun (or a composite nominal phrase) and a verb (or a composite verbal phrase). Either component may be expressed or understood. The nominal component forms the subject of its sentence; the verbal component may include non-verbal elements, e.g. nouns or pronouns as direct objects or indirect objects of the verb, adverbs or adverbial phrases, or a negative.

ORDER OF WORDS

1. In simple sentences which are neutral in style and emphasis, rather than affective (emphatic or otherwise emotive) in character, the subject, where expressed, most usually comes first¹ and the verb last, in close association with any negative, while objects and adverbial expressions occupy an intervening position, in less fixed order. Expressions of time tend to precede those of place: e.g.

लड़का आज यहाँ नहीं है। *larkā āj yahāṁ nahīṁ hai*, The boy isn't here today [the boy today here not is].

2. This general pattern can be widely varied according to any affective value a sentence may have (as well as according to its length and the balance of its parts). For instance, an adverb advanced to initial sentence position usually gains in emphasis at the cost of a subject which it displaces. Cf. with the sentence above

आज लड़का यहाँ नहीं है। *āj larkā yahāṁ nahīṁ hai*, Today the boy isn't here.

Note in this connection that the sense of introductory 'there is, are, were', etc., is expressed in Hindi by an inversion of the neutral (non-affective) order of subject and following adverbial locution (emphasis on the subject being thereby diminished).

पुस्तक मेज पर है। *pustak mez par hai*, The book is on the table.

मेज पर पुस्तक है। *mez par pustak hai*, There is a book on the table.

3. Questions: Interrogative pronouns and adverbs, e.g. क्या *kyā* 'what', कहाँ *kahāṁ* 'where', do not usually introduce questions in sentences of neutral style and emphasis, but follow the subject in second position, or later.²

लड़की कहाँ है? *larkī kahāṁ hai*? Where is the girl?

यह क्या है? *yah kyā hai*? What is this?

¹ One important type of sentence where this is not so is noted in Lesson IX, pp. 50 f., another in Lesson XIII; see also in due course Lesson XII, p. 71, n. 1.

² Where a subject is understood but not expressed, or where a sentence is affective in character, they can occur initially.

The pronoun क्या *kyā* in initial position in a sentence is usually a question marker, serving to introduce questions not containing an interrogative. In conversation the inflexion of the voice often makes its presence unnecessary.

(क्या) लड़कियाँ यहाँ हैं? (*kyā*) *larkiyāṁ yahāṁ haim?* Are the girls here?

VOCABULARY

मेज <i>mez</i> , f., table	यह <i>yah</i> , this ¹
पुस्तक <i>pustak</i> , f., book	वह <i>vah</i> , that ¹
कलम <i>qnlam</i> , f.m., pen	एक <i>ek</i> , one; a, an
कमरा <i>kanurā</i> n., room	दो <i>do</i> , two
कुरसी <i>kursī</i> , f., chair	तीन <i>tin</i> , three
घड़ा <i>gharā</i> , m., pot, jar	आज <i>āj</i> , today
पानी <i>pāni</i> , m., water	यहाँ <i>yahāṁ</i> , here
कुआँ <i>kuāṁ</i> , m., well	वहाँ <i>vahāṁ</i> , there
लड़का <i>larkā</i> , m., boy	कहाँ <i>kahāṁ</i> , where?
लड़की <i>larkī</i> , f., girl	क्या <i>kyā</i> , what?; and as question marker
आगरा <i>āgrā</i> , m., Agra	लेकिन <i>tlekin</i> , but
कलकत्ता <i>kalkattā</i> , m., Calcutta	में <i>meiṁ</i> , in
आदमी <i>ādmī</i> , m., man	पर <i>par</i> , on
बीरत <i>taurat</i> , f., woman	नहीं <i>nahīṁ</i> , no, not
पत्र <i>patr</i> , m., letter	है <i>hai</i> , is
चिड़िया <i>ciriyā</i> , f., bird	हैं <i>hain</i> , are
पिंजरा <i>piñjrā</i> , m., cage	और <i>aur</i> , and
मकान <i>makān</i> , m., house	
अखबार <i>takhbār</i> , m., newspaper	

EXERCISE 1

यह मेज है। पुस्तक मेज पर है। मेज पर कलम है। कमरे में दो कुरसियाँ हैं। यह क्या है? यह घड़ा है। क्या घड़े में पानी है? नहीं, लेकिन कुएँ में पानी है। पुस्तकों मेज पर हैं। क्या पुस्तकों मेज पर हैं? यहाँ एक कुरसी है। यहाँ दो कुरसियाँ हैं। क्या यह कुरसी है? नहीं, यह कुरसी नहीं है, मेज है। लड़के आगरे में हैं, लेकिन लड़कियाँ कलकत्ते में हैं। यहाँ तीन आदमी हैं। बीरतें कहाँ हैं? मेजों पर पुस्तकें हैं।

¹ For pronunciation see p. 8.

EXERCISE 2

What is this? This is a book. The book is here. The books are there. Where is the letter? There are two boys here. The table is in the room. The jar is on the table, and there is water in the jar. What is that? That is a table. The bird is in the cage. There are three birds in the cage. There are three rooms in the house. In one room there are tables and chairs. The newspapers are on the tables.

LESSON II

ADJECTIVES

ADJECTIVES whose direct singular masculine form ends in *-ā* agree with nouns in gender, number, and case:

		m.	f.
Sg.	Dir.	अच्छा <i>acchā</i> , good	अच्छी <i>acchī</i>
	Obl.	अच्छे <i>acche</i>	अच्छी <i>acchī</i>
Pl.	Dir.	अच्छे <i>acche</i>	अच्छी <i>acchī</i>
	Obl.	अच्छे <i>acche</i>	अच्छी <i>acchī</i>

Adjectives ending in *-ām* follow the pattern of अच्छा *acchā*, with endings nasalised, e.g. बायां *bāyāṁ* 'left' (hand); and most ordinal numerals.

Other adjectives are invariable (except for a few loanwords, and some adjectival uses of pronouns).

अच्छा लड़का *acchā lāṛkā*, a good boy
 बड़े मकान में *bāre makān mēṁ*, in the big house
 बड़ी दुकानों में *bārī dūkānōṁ mēṁ*, in the big shops
 दो लाल किताबें *do lāl kitābēṁ*, two red books

(a) Adjectives are used predicatively as well as attributively (i.e. following as well as preceding nouns which they qualify): e.g.

दीवार ऊँची है । *divār ūṁcī hai*, The wall is high.
 किताबें लाल हैं । *kitābēṁ lāl hāīṁ*, The books are red.

(b) A few adjectives in *-ā* are invariable: some showing final *-iyā*, e.g. बढ़िया *barhiyā* 'good, nice'; some Persian and Arabic loanwords, e.g. जिंदा *zindā* 'alive', मादा *mādā* 'female'; also the numeral सवा *savā* (see p. 64).

(c) An adjective used predicatively with two or more nouns or pronouns of different genders, and not referring to persons, agrees with the nearest: e.g.

कागज और पेंसिलें सस्ती हैं । *kāgaz aur pēnsileṁ sastī hāīṁ*, Paper and pencils are cheap.

If the nouns or pronouns refer to persons the adjective usually takes masculine plural form: e.g.

मैं और सीता बूढ़े हैं । *main aur sitā bürhe hain*, Sítā and I are old.

But a composite pronoun subject, e.g. दोनों *donom* 'both', is very often added in these cases to minimise the awkwardness of the concord: e.g.

मैं और सीता दोनों बूढ़े हैं । *main aur sitā donom bürhe hain*.

DEMONSTRATIVE PRONOUNS

Sg.	Dir.	यह	<i>yah</i> , this	यह	<i>vah</i> , that
	Obl.	इस	<i>is</i>	उस	<i>us</i>
	Object	इसे	<i>ise</i>	उसे	<i>use</i>
Pl.	Dir.	ये	<i>ye</i>	वे	<i>ve</i>
	Obl.	इन	<i>in</i>	उन	<i>un</i>
	Object	इन्हें	<i>inheṁ</i>	उन्हें	<i>unheṁ</i>

(a) यह *yah* is usually pronounced with a fairly high front unrounded vowel close to that of English *spin*, and little or no final aspiration, वह *vah* most frequently with a mid back rounded vowel close to that of French *beau*, and no aspiration. Pronunciations as indicated on p. xix are also heard.

(b) वह *vah* and its plural वे *ve*, as well as acting as demonstratives, are the normal translation equivalents of the third person pronouns 'he, she, it, they'. See p. xi.

(c) The singular direct case forms यह *yah*, वह *vah* are often substituted for ये *ye*, वे *ve* in both the spoken and the written language.

(d) The demonstrative pronouns are also used as demonstrative adjectives, preceding and in concord with nouns: e.g.

यह लड़का *yah larkā*, this boy

इस कमरे में *is kamre meni*, in this room

उन मेजों पर *un mezoh par*, on those tables

उन छोटी मेजों पर *un choṭi mezohi par*, on those small tables

(e) The object forms given above function both as definite direct objects and as indirect objects; they are equivalents (which tend to be preferred

by many speakers) of the forms इसको *isho*, उसको *usko*, इनको *inko*, उनको *unko*, showing the postposition को *ko*. The uses of these forms and other uses of को *ko* are discussed in due course in Lesson IX, and elsewhere.

THE POSTPOSITION का *kā*

This postposition indicates possession; it agrees in the same way as an adjective in -ा with nouns: e.g.

उस स्त्री का बेटा *us strī kā beṭā*, that woman's son

उस स्त्री के बेटे *us strī ke beṭe*, that woman's sons

उस स्त्री के बेटे का मकान *us strī ke beṭe kā makān*, that woman's son's house

उस आदमी की बहनों का मकान *us ādmī ki bahnoñ kā makān*, that man's sisters' house

उसका भकान *uskā makān*,¹ his, her house

Possessive forms and expressions can be used predicatively as well as attributively: e.g.

यह मकान उसका है । *yah makān uskā hai*, This house is his, hers.

यह मकान उस स्त्री का है । *yah makān us strī kā hai*, This house belongs to that woman.

VOCABULARY

दीवार <i>divār</i> , f., wall	घर <i>ghar</i> , in., house, home; पर पर <i>ghar par</i> , at home
कागज <i>kāgaz</i> , m., paper	दरवाजा <i>darvāzā</i> , m., door; दरवाजे पर <i>darvāze par</i> , at the door
पेसिल <i>pepsil</i> , f., pencil	बच्चा <i>baccā</i> , in., child; baby
स्त्री <i>strī</i> , f., woman ²	किताब <i>kitāb</i> , f., book
बेटा <i>beṭā</i> , m., son	संदूक <i>sandūq</i> , m., box
बेटी <i>beṭī</i> , f., daughter	देश <i>des</i> , m., country
भाई <i>bhāi</i> , m., brother; छोटा भाई <i>choṭā bhāi</i> , younger brother	शहर <i>sahr</i> , m., city, town
बहन <i>bahn</i> , f., sister; छोटी बहन <i>choṭī bahn</i> ³	गांव <i>gānv</i> , in., village

¹ Postpositions are usually written as one word with oblique case pronominal forms, especially monosyllabic forms; much less often so with nouns.

² Words such as this, in which initial *s* is followed by a plosive consonant, are pronounced by most Hindi speakers with a 'prosthetic' or introductory short *i* of varying clarity before the consonant group.

³ Echoing vocalic sounds after *h* preceding consonants (p. xviii) are sometimes represented in alternative spellings of this kind in a few words. These alternative spellings are in general less preferred in present-day usage, and further examples will not be noted.

सीता <i>sītā</i> , Sītā (girl's name)	साफ़ <i>sāf</i> , clean
क्लास <i>klās</i> , f. m., class (school)	काला <i>kālā</i> , black
किला <i>qilā</i> , m., fort	सफेद <i>safed</i> , white
दिल्ली <i>dilkī</i> , f., Delhi	मुंदर <i>sundar</i> , beautiful
इमारत <i>imārat</i> , f., building	चार <i>cār</i> , four
राजा <i>rājā</i> , m., rajah	पाँच <i>pānch</i> , five; पाँचवाँ <i>pāncvāī</i> , fifth
महल <i>mahl</i> , m., palace	छह, छः, छै <i>chah, chah, chai</i> , six
कपड़ा <i>kapṛā</i> , m., cloth; pl. clothes	लाल <i>lāl</i> , red
मंदिर <i>mandir</i> , m., temple	ऊँचा <i>ūchā</i> , high
छोटा <i>choṭā</i> , small	बहिया <i>bahiyā</i> , good, nice
बड़ा <i>barā</i> , large	सस्ता <i>sastā</i> , cheap
बहुत <i>bahut</i> , adj. and adv., much, many; very	बुद्धा <i>būdhā</i> , old (of persons); m., old man
मैला <i>mailā</i> , dirty	मैं <i>mainī</i> , I
खड़ा <i>khṛā</i> , standing	

EXERCISE 3

वह यहाँ नहीं है। लेकिन उसकी छोटी बहनें यहाँ हैं। वह घर पर नहीं है। दो छोटे बच्चे दरवाजे पर लट्ठे हैं। यह पानी बहुत मैला है। काले संदूक में पाँच कितावें हैं। क्या कितावें इस काले संदूक में हैं? उस देश में बहुत शहर और गांव हैं। सीता पाँचवीं क्लास में है। लाल किला दिल्ली में है। मेरे उन छोटी लड़कियों की कितावें हैं। उन इमारतों की दीवारें ऊँची हैं। राजा का महल इस शहर में है। वह बहुत सुंदर है।

EXERCISE 4

The book is on that table. The clothes are in this box. The books are on those tables. The clothes are in these boxes. They are here. Where is he? Where is she? Sītā is her younger sister. His book is on the table. Her books are in that room. Their clothes are clean and white. What's that? That's a box. In it there are four big books. These books are his. There are two temples in that small village. Calcutta is a big city.

LESSON III

PERSONAL PRONOUNS

1. First person pronouns

Sg. Dir.	मैं	<i>maiṁ</i> , I
Obl.	मुझ	<i>mujh</i>
Object	मुझे	<i>mujhe</i>
Possessive	मेरा	<i>merā</i>
Pl. Dir.	हम	<i>ham</i> , we
Obl.	हम	<i>ham</i>
Object	हमें	<i>hamēṁ</i>
Possessive	हमारा	<i>hamārā</i>

2. Second person pronouns

Sg. Dir.	तू	<i>tū</i> , you
Obl.	तुझ	<i>tujh</i>
Object	तुझे	<i>tujhe</i>
Possessive	तेरा	<i>terā</i>
Pl. Dir.	तुम	<i>tum</i> , you
Obl.	तुम	<i>tum</i>
Object	तुम्हें	<i>tumhemēṁ</i>
Possessive	तुम्हारा	<i>tumhārā</i>

3. Third person pronouns

Sg. Dir.	वह	<i>vah</i> , he, she, it	यह	<i>yah</i> , he, she, it
Obl.	उस	<i>us</i>	इस	<i>is</i>
Object	उसे	<i>use</i>	इसे	<i>ise</i>
Possessive	उसका	<i>uskā</i>	इसका	<i>iskā</i>
Pl. Dir.	वे	<i>ve</i> , they	ये	<i>ye</i> , they
			आप	<i>āp</i> , you; he, she, they
Obl.	उन	<i>un</i>	इन	<i>in</i>
Object	उन्हें	<i>unhemēṁ</i>	इन्हें	<i>inhemēṁ</i>
Possessive	उनका	<i>unkā</i>	इनका	<i>inkā</i>
			आपका	<i>āpkā</i>

(a) तुम *tum* may have singular or plural reference, but is a plural pronoun in respect of its concord with verbs. For the distinction between तुम *tum* with singular reference and तू *tū* (which has only singular reference) see below.

(b) यह *yah* and ये *ye* are used as third person pronouns with 'proximate' force; e.g. often in reference to a person actually present at the time of speaking, or to the latter of two possible referents in a preceding sentence or clause.

(c) Note that by far the commonest translation equivalent of the pronoun आप *āp* is 'you', and that it may have either singular or plural reference, but that it is a third person plural pronoun in respect of its concord with verbs; see below.

(d) The possessive forms of first and second person pronouns are inflected as adjectives, like third person possessive forms showing -का -kā (see p. 9): e.g.

मेरा भाई *merā bhāī*, my brother

तुम्हारी बहनें *tumhārī bahnēṁ*, your sisters

यह किताब मेरी है *yah kitāb merī hai*, This book is mine.

(e) The object forms of first and second person pronouns are used in the same way as the object forms of यह *yah*, वह *vah* (see pp. 8 f.). Note that आप *āp* has no specific object form.

(f) Pronouns are often not expressed where the sense of a sentence is clear without their presence, e.g.

वे आज कहाँ हैं? — दिल्ली में हैं। *ve āj kahāṁ hāṁ?* — *dillī mēṁ hāṁ*, Where are they today? — In Delhi.

HONORIFIC USAGES

1. Care must be exercised in using the pronouns आप *āp*, तुम *tum* and तू *tū*, which have different honorific values. In normal educated usage आप *āp* is the pronoun of address to one's seniors (though not usually to close female relatives), and also very generally to one's peers and others whom one addresses on equal terms. आप *āp* is used with a third person

plural verb, whether the reference is to one person or more than one¹: e.g.

आप कैसे हैं? *āp kaise hāṁ?* How are you? (masculine reference)

आप कैसी हैं? *āp kaisī hāṁ?* How are you? (feminine reference)

A person to whom one uses आप *āp* should usually be referred to, if absent, with the plural pronominal form वे *ve*, and a plural verb²; but if present, either with ये *ye* or आप *āp*.

(a) तुम *tum* expresses moderate divergence from high honorific reference. It is used by Hindi speakers in addressing many relatives (especially those not senior to the speaker), quite often in addressing close friends, and regularly in addressing persons of lower social status than the speaker, for example servants, or rickshaw-wallahs. Foreigners will most probably find that Indians with whom they are on friendly terms will address them with आप *āp*, and, if this is so, should reciprocate.

A person to whom one uses तुम *tum* can be referred to, if absent, with the singular pronominal form वह *vah*, and a singular verb; and if present, with यह *yah*.

(b) तू *tū* expresses feelings of great intimacy or informality, and also of contempt, disgust, etc. (extreme divergences in different directions from high honorific reference). It will rarely be used by foreigners. Indians often use it to invoke a deity, and when speaking to small children, and foreigners may of course follow suit.

2. Most educated Hindi speakers use the three-term honorific system outlined above, but for some the use of आप *āp* is not fully natural. These persons normally use तुम *tum* in the way in which आप *āp* is used within the three-term system; तू *tū* then covers the functions of both तुम *tum* and तू *tū* in the three-term system. This usage is best not imitated.

3. Plural concord in a sentence can, as seen above, be a mark of honorific

¹ There is a means of making explicit a reference to more than one person by आप *āp* or तुम *tum*. See Supplement I, p. 165, in due course.

² This convention is not observed systematically in referring to persons with whom one is not acquainted.

reference, but the only nouns used honorifically in plural number are the masculines in -ā when in direct case: e.g.

आपके बेटे कैसे हैं? *āpke bete kaise hain?* How is your son?

Cf. आपकी बेटी कैसी है? *āpki betī kaisī hain?* How is your daughter?

4. Common uses of the honorific particle जी *jī* are as follows:

(a) In addressing a person (male or female) to whom one uses आप *āp*, जी *jī* may be added to the last name: e.g.

वाजपेयी जी, आप कैसे हैं? *vājpeyi jī, āp kaise hain?* How are you, Mr. Vājpeyi?

Where added to a first name it denotes a certain familiarity: e.g.

कैसी हैं, राधा जी? *kaisi hain, rādhā jī?* How are you, Rādhā?

(b) In referring to persons whom one would address with आप *āp*, जी *jī* precedes last names in this case: e.g.

उस समय राम प्रसाद जी सर्मा मंत्री थे। *us samay rām prasād jī sarmā mantri the,*
At that time Mr. Rām Prasād Sarmā was secretary.

(c) With the words हाँ *hām* 'yes' and नहीं *nahīm* 'no'. These used alone sometimes seem rather crude to an Indian ear. जी हाँ *jī hām* and जी नहीं *jī nahīm* are best restricted to आप *āp* contexts. हाँ जी *hām jī*, नहीं जी *nahīm jī* are much less circumspect, and are usually best avoided in आप *āp* contexts. For 'yes', जी *jī* alone is often heard.

5. The forms श्री *śrī*, श्रीमती *śrimati*, and कुमारी *kumāri* or सुश्री *suśrī* are also used in the same way as the titles Mr., Mrs., and Miss. They may always be replaced, in addressing persons, by the more traditional जी *jī*. In referring to persons formally, they are sometimes used in conjunction with जी *jī*.

VOCABULARY

पिता <i>pītā</i> , m., father	पत्नी <i>patni</i> , f., wife
माता, माँ <i>mātā, mām</i> , f., mother	माता-पिता <i>mātā-pītā</i> , m.pl., parents
स्कूल <i>skūl</i> , m., school; स्कूल में <i>skūl meṁ</i> at school	भारत <i>bhārat</i> , m., India
पति <i>pati</i> , m., husband	राजधानी <i>rājdhāni</i> , f., capital
	मंत्री <i>mantri</i> , m., secretary

¹ Alongside this sentence the sentence आपका बेटा कैसा है? *āpka betā kaisā hai?* is of course also possible (and would be a more common utterance).

ठीक <i>thīk</i> , correct, all right, fine	हाँ <i>hām</i> , yes
सब <i>sab</i> , all; everything; सब किताबें <i>sab kitābēṁ</i> , all the books	नहीं <i>nahīm</i> , no
काम <i>hām</i> , m., work	नमस्ते <i>namaste</i> , 'greetings' (common term of address; equivalent नमस्कार <i>namaskār</i>)
बैठा <i>baithā</i> , seated, sitting	हम हैं <i>ham hain</i> , we are
कैसे <i>kaise</i> , what sort of?; used ad- jectivally in आप कैसे हैं? <i>āp kaise hain?</i> How are you? etc.	मैं हूँ <i>maiṁ hūṁ</i> , I am
अभी <i>abhī</i> , now	उस समय <i>us samay</i> , at that time

EXERCISE 5

मेरा बेटा अभी दिल्ली में है। मेरे बेटे का मकान बहुत बड़ा है। आपको किताबें उस बड़ी
मेज पर हैं। वे मेरे बड़े भाई हैं। नमस्ते, आप कैसे हैं? कैसी हैं, सीता जी? सब ठीक हैं?
जी हाँ, सब ठीक है। थी प्रसाद यहाँ हैं, उस कमरे में बैठे हैं। हमारा शहर छोटा है।
उनके भाई यहाँ नहीं हैं। क्या यह किताब आपकी है? जी नहीं, मेरी नहीं है, मेरे पिता
जी की है।

EXERCISE 6

सिता is this boy's sister. The sisters of these boys are at school. Where is
your mother? How is your wife? This work is unsatisfactory. That book
is mine. All the books are mine. All these books¹ are my parents'. We are
sitting in their room. How are you, Mr. Prasad? I am well. In India there
are many villages. Delhi is the capital of India.

¹ ये सब किताबें *ye sab kitābēṁ*; note word order.

LESSON IV

VERB STRUCTURE AND CONCORD

1. The basic structural units of the Hindi verb are:

- (a) The verb stem.
- (b) Formative suffixes, which are added to stems and of which the chief are:
 - (i) *-tā*, *-ā*, and their concord variants, which form imperfective and perfective participles respectively. These characterise verbal actions aspectually as not completed, or as completed. This distinction is fundamental to a large number of verbal forms.
 - (ii) *-nā* and its concord variants. These form verbal nouns or adjectives. Verbs are quoted in the form stem + *-nā* (infinitive form).
 - (iii) Certain modal suffixes which appear in subjunctive and imperative forms.
 - (c) Certain forms of the verb होना *honā*, used with the participles as auxiliaries of tense and mood.

2. Verbal expressions based on stems, participles, and infinitives and containing further verbal forms other than (or additional to) those of the verb होना *honā* are very frequent. They may be described collectively as composite verbal expressions. Various types of composite verbal expression are introduced in due course, as well as types of verbal expression based on nominal forms (nouns and adjectives).

3. Finite verbs (i.e. main verbal forms of simple or complex¹ sentences) very frequently show concord of number, person, and gender (where applicable) with sentence subjects; otherwise (in cases to be defined in due course) they show concord with direct objects, or are used impersonally (not in any concord relationship).

PRESENT, PAST, AND FUTURE TENSE FORMS OF होना *honā* 'be, become'

Present: 'I am', etc.

Sg. 1 मैं हूँ *maiṁ hūṁ*
 2 तू है *tū hāi*
 3 वह है *vah hāi*

¹ See p. 46, n. 1.

REGULAR CONJUGATIONAL PATTERNS

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Pl. 1 हम हैं *ham hāim*
 2 तुम हो *tum hō*
 3 वे, आप हैं *ve, āp hāim*

Past: 'I was', etc.

Sg. 1 मैं था *maiṁ thā*, m. थी *thī*, f.
 2 तू था *tū thā* थी *thī*
 3 वह था *vah thā* थी *thī*

Pl. 1 हम थे *ham the* थी *thīm*
 2 तुम थे *tum the* थी *thīm*
 3 वे, आप थे *ve, āp the* थी *thīm*

Future: 'I shall be, become', etc.

Sg. 1 मैं होगा *maiṁ hōmgā*, m. होगी *hōmgī*, f.
 2 तू होगा *tū hogā* होगी *hogī*
 3 वह होगा *vah hogā* होगी *hogī*

Pl. 1 हम होंगे *ham hōmgē* होंगी *hōmgī*
 2 तुम होंगे *tum hōge* होंगी *hogī*
 3 वे, आप होंगे *ve, āp hōmgē* होंगी *hōmgī*

(a) Note that past tense forms show gender concord with subjects, and that feminine plural past tense forms show nasality; in this way a number distinction between feminine singulars and plurals, which would otherwise be lacking, is achieved.

(b) Future tense forms also show gender concord with subjects. Note that future forms of होना *honā* are often used to express presumptions: e.g. वह आदमी दक्खिनी होगा *vah ādmī dakkhīnī hōgā*, That man is probably a southerner.

REGULAR CONJUGATIONAL PATTERNS

The main regular conjugational patterns of the verb are illustrated below and in the next lesson with forms of the verb चलना *calnā* 'go, move'. Irregularities of form in verbs other than होना *honā* are few; most are cited.

1. General present: 'I go', etc.

Sg. 1 मैं चलता हूँ	main̄ calta hū̄m̄, m.	चलती हूँ	calti hū̄m̄, f.
2 तू चलता है	tū calti hai	चलती है	calti hai
3 वह चलता है	vah calta hai	चलती है	calti hai
Pl. 1 हम चलते हैं	ham calte haiñ	चलती हैं	calti haiñ
2 तुम चलते हो	tum calte ho	चलती हो	calti ho
3 वे, आप चलते हैं	ve, āp calte haiñ	चलती हैं	calti haiñ

(a) General present forms express habitual action or general state, but are also used in other cases with a certain indefinite sense, for instance when there is no explicit need felt to use a continuous present form: e.g. मैं भारत में रहता हूँ | main̄ bhārat meñ rāhtā hū̄m̄, I live in India. मैं भारत में हिंदी बालता हूँ | main̄ bhārat meñ hindī boltā hū̄m̄, I speak Hindi in India. मैं चलता हूँ | main̄ calta hū̄m̄, I'm going.

(b) General present forms are negated with नहीं *nahī̄m̄*, preceding the participle; the auxiliary is usually dropped unless the negation is strongly stressed. In such cases the nasal of the auxiliary in feminine plural forms, which is the only feature distinguishing them from feminine singular forms, is transferred to the final syllable of the participle.

वे औरतें अक्सर हिंदी नहीं बोलतीं | ve auratē aksar hindī nahī̄n̄ boltī̄n̄, These women usually don't speak Hindi.

(c) होना *honā* has its own general present form होता है *hotā hai* 'is (in general)'. Note particularly the use of होता है *hotā hai* as opposed to है *hai*: यह गाड़ी लाल है | yah gāṛī lāl hñi, This car is red (particular case). गारियाँ महँगी होती हैं | gāṛiyā̄ñ mahāngī hotī haiñ, Cars are expensive (general case).

2. Imperfective past: 'I went, used to go', etc.

Sg. 1 मैं चलता था	main̄ calta thā, m.	चलती थी	calti thi, f.
2 तू चलता था	tū calta thā	चलती थी	"
3 वह चलता था	vah calta thā	चलती थी	"
Pl. 1 हम चलते थे	ham calte the	चलती थीं	calti thiñ
2 तुम चलते थे	tum calte the	चलती थीं	"
3 वे, आप चलते थे	ve, āp calte the	चलती थीं	"

(a) These forms have the same usual reference to habitual action or general state as general present forms. They are also common in narration where there is no explicit need felt to use a past continuous form: e.g. उस समय मैं दिल्ली में रहता था | us samay main̄ dillī meñ rāhtā thā, At that time I was living in Delhi.

They are negated with नहीं *nahī̄m̄*, preceding the participle: e.g. मैं नहीं चलता था | main̄ nahī̄n̄ calta thā, I used not to go.

3. Continuous present: 'I am going', etc.

Sg. 1 मैं चल रहा हूँ	main̄ cal rāhā hū̄m̄, m.	चल रही हूँ	cal rāhā hū̄m̄, f.
2 तू चल रहा है	tū cal rāhā hai	चल रही है	" hai
3 वह चल रहा है	vah cal rāhā hñi	चल रही है	" hñi
Pl. 1 हम चल रहे हैं	ham cal rāhe haiñ	चल रही हैं	" haiñ
2 तुम चल रहे हो	tum cal rāhe ho	चल रही हो	" ho
3 वे, आप चल रहे हैं	ve, āp cal rāhe haiñ	चल रही हैं	" haiñ

(a) These forms, showing the perfective participle of the verb रहता *rāhā* 'remain' following the stem, stress the continuous nature of incompleted actions.¹ The verbal unit चल रहा हूँ *cal rāhā hū̄m̄* is pronounced with a single stress on the verb stem, the following syllables being unstressed.

(b) Some English expressions of present participial form refer to present state as much as to continued action, e.g. *to be sitting, lying, etc.* These have as Hindi translation equivalents not continuous present forms but perfective participles of verbs denoting assumption of the given state, plus present tense forms of होना *honā*; e.g.

मैं कुर्सी पर बैठा हूँ | main̄ kurśī par bñithā hū̄m̄, I am sitting on a chair. किताब मेज पर पढ़ी है | kitāb meñ par pñri hñi, The book is lying on the table.

(c) The continuous present may be used, as in English, of future events which are thought of as already set in train: e.g.

मैं कल जा रहा हूँ | main̄ kal jā rāhā hū̄m̄, I am going tomorrow.

(d) Continuous present forms can be negated with नहीं *nahī̄m̄* in the same way as general present forms. They are less common when negated

¹ The element चल रहा *cal rāhā* has the general sense 'having remained in, being engaged in the action चल- *cal-*'.

than the latter, however, since it is not often necessary to describe a non-occurring action as specifically 'continuous'.

4. *Continuous past*: 'I was going', etc.

Sg. 1 मैं चल रहा था	main cal rahā thā, m.	चल रही थी cal rahī thi, f.
2 तू चल रहा था	tū cal rahā thā	चल रही थी ..
3 वह चल रहा था	vah cal rahā thā	चल रही थी ..
Pl. 1 हम चल रहे थे	ham cal rāhe the	चल रही थी cal rahī thīm
2 तूम चल रहे थे	tūm cal rāhe the	चल रही थी ..
3 वे, आप चल रहे थे	ve, ap cal rāhe the	चल रही थी ..

(a) The notes to subsection 3 above apply *mutatis mutandis* to the continuous past.

VERBAL CONCORD WITH COMPOSITE SUBJECTS

Where there are two or more subjects of different genders the verb usually agrees with the subject nearest to it, although if both subjects have personal reference it often shows a 'common' masculine gender. This is normal when first and second person subjects are involved. In these cases a composite subject pronoun (e.g. दोनों *donom* 'both') is often added.

कागज और स्याही सस्ती है। *kāgaz aur syāhī sastī hai*, Paper and ink are cheap.

मेरे भाई और उनकी पत्नी दिल्ली में रहते हैं। *mere bhāī aur unkī patnī dillī men rāhte hain*, My brother and his wife live in Delhi.

मेरे भाई और वहन (दोनों) दिल्ली में रहते हैं। *mainh aur merī bahn (donom) dillī men rāhte hain*, My sister and I live in Delhi.

Where there are two or more subjects of the same gender the verb is plural and of that gender if they have personal reference; otherwise it most frequently agrees with the nearest subject: e.g.

लड़की और उसकी माँ कल दिल्ली जा रही है। *larkī aur uskī mānī kal dillī jā rāhī hain*, The girl and her mother are going to Delhi tomorrow.

किताब और पेंसिल मेज पर है। *kitāb aur pēnsil mez par hai*, The book and pencil are on the table.

THE POSTPOSITION से *se*

This postposition is used in construction with various verbs of speaking,

telling, etc. (but not all such verbs); e.g. with बोलना *bolnā* 'to speak', कहना *kahnā* 'to say', and पूछना *pūchnā* 'to ask'.

मैं उससे हमेशा हिंदी बोलता हूँ। *maiñ usse hameśā hindī boltā hūm*, I always speak Hindi to him.

उससे यह सवाल पूछिए। *usse yah savāl pūchiae*, Ask him this question.

SOME EXPRESSIONS OF MOTION

Expressions describing motion to a destination denoted by a place-name usually show the noun concerned without following postposition: e.g.

मैं भारत जा रहा हूँ। *maiñ bhārat jā rāhā hūm*, I'm going to India.

मैं कलकत्ते (कलकत्ता) जा रहा हूँ। *maiñ kalkatte (kalkattā) jā rāhā hūm*, I'm going to Calcutta.

The second example with its alternative forms (see p. 1) shows that oblique case usages are involved in this type of expression. Expressions of motion are discussed further in Lesson IX.

VOCABULARY

हिंदी <i>hindī</i> , f., Hindi	हरा <i>harā</i> , green
गाड़ी <i>gārī</i> , f., vehicle (cart, car, train)	लंबा <i>lambā</i> , long; tall
अंग्रेज <i>āngrez</i> , m.f., Englishman, Englishwoman	महँगा <i>mahāngā</i> , expensive
अंग्रेजी <i>āngrežī</i> , adj., English; the English language (f.)	अच्छा <i>acchā</i> , good; adv., well; interj., all right, I see, etc.
भाषा <i>bhāṣā</i> , f., language	भारतीय <i>bhārtiy</i> , adj. and noun, Indian
बारिश <i>बārīsh</i> , f., rain; बारिश होना <i>bārīsh honā</i> , rain (verb)	रहना <i>rahnā</i> , stay, remain, live
पेढ़ <i>per</i> , m., tree	बोलना <i>bolnā</i> , speak, talk
पत्ता <i>pattā</i> , m., leaf	बैठना <i>baithnā</i> , sit
दोस्त <i>dost</i> , m., friend	जाना <i>jānā</i> , go
दफ्तर <i>daftār</i> , m., office	लिखना <i>likhnā</i> , write
विद्यार्थी <i>vidyārthī</i> , m., student	जानना <i>jānnā</i> , know
गरमियाँ <i>garmiyāī</i> , f.pl., hot season	गाना <i>gānā</i> , sing; song (m.)
दिन <i>dīn</i> , m., day	सीखना <i>sikhnā</i> , learn
सिगरेट <i>sigret</i> , f.m., cigarette	पढ़ना <i>parhnā</i> , read; study
स्याही <i>syāhī</i> , f., ink	पड़ना <i>parnā</i> , fall; be found
डाकिया <i>ḍākiyā</i> , m., postman	आना <i>ānā</i> , come
सवाल <i>tsavāl</i> , m., question	सोना <i>sonā</i> , sleep
पड़ा <i>parā</i> , lying, placed flat	अक्सर <i>taksar</i> , usually
	कल <i>kal</i> , yesterday, tomorrow

परसों *parsoṁ*, day before yesterday, कब *kab*, when?
 day after tomorrow क्यों *kyōṁ*, why?
 हमेशा *hameśā*, always

EXERCISE 7

आप कहे हैं? मैं टीक हूँ। हम अंग्रेज हैं। हमारी भाषा अंग्रेजी है। उसकी बहनें कल आगेरे मैं थीं। मैं कल वहाँ था। क्या आज बारिश होगी? जी नहीं, आज बारिश नहीं होगी। मैं एक पत्र लिख रहा हूँ। वह मुझे अंग्रेजी बोलता है। उस पेड़ के पत्ते हरे हैं। पेड़ों के पत्ते हरे होते हैं। मैं हिंदी नहीं जानता। वे भारत में हमसे अंग्रेजी बोलते थे। वह मेरी कुररी पर बैठा है। हम परसों भारत जा रहे हैं। मच्छा, मैं चलता हूँ। लड़का गाना गा रहा है। आप हिंदी क्यों सीख रहे हैं?¹।

EXERCISE 8

My friend's brother was here yesterday. His sisters weren't in the room. Is he in the office? No, I expect he's at home. He always speaks Hindi to the Indian students, but doesn't speak it² to me. We live in the capital of India. I am learning Hindi. I don't read his books. In summer the days are long. Cigarettes aren't expensive in India. When does the postman come? The girls used to sleep in that room. We are reading a very good book.³

¹ Interrogative words such as क्यों *kyōṁ*, कब *kab* usually follow any object forms in sentences of neutral style and emphasis.

² The pronoun may be omitted.

³ In speech of normal to fast tempo the verb here is phonologically/paṭh fahe haɪ̯u̯/r in the word *rāhe* being assimilated to the preceding flap /r̥/. Assimilations of this kind are quite common.

LESSON V

REGULAR CONJUGATIONAL PATTERNS (contd.)

1. *Perfective*: 'I went', etc.

Sg. 1	मैं चला	<i>maini calā</i> , m.	चली <i>calī</i> , f.
2	तू चला	<i>tū calā</i>	चली „
3	वह चला	<i>vah calā</i>	चली „
Pl. 1	हम चले	<i>ham calē</i>	चलीं <i>calīṁ</i>
2	तुम चले	<i>tum calē</i>	चलीं „
3	वे, आप चले	<i>ve, āp calē</i>	चलीं „

(a) Perfective forms denote completedness of action, without specific reference to time. They are used chiefly, but not only, of events occurring in past time.¹

(b) Verbs whose stem ends in -i or -u shorten this vowel before perfective inflectional endings: but a shortened stem -i coalesces with the feminine inflectional endings, restoring the long vowel in feminine forms. The perfective forms of छूना *chūnā* 'touch' and सीना *sīnā* 'sew' are thus

छुपा *chūpā* छुई *chūi* छुए *chue* छुई *chūiṁ*, touched
 सिया *sīyā*² सी *sī* सिए *sie* सी *sīṁ*, sewed

(c) Verbs whose stem ends in -ā, -ō, -e or -ī show a semi-vocalic glide y before masculine singular endings.³ Verbs whose stem ends in -e show a similar glide before masculine plural endings also.

आया <i>āyā</i>	आई <i>āi</i>	प्राए <i>āe</i>	आई <i>āiṁ</i> , came
सोया <i>soyā</i>	सीई <i>sīi</i>	सोए <i>soe</i>	सोई <i>soiṁ</i> , slept
खेया <i>kheyā</i>	खई <i>khei</i>	खेये <i>kheyē</i>	खई <i>kheiṁ</i> , rowed
सिया <i>siyā</i>	सी <i>sī</i>	सिए <i>sie</i>	सी <i>sīṁ</i> , sewed

¹ Some usages of perfective forms with future time reference are noted in Lesson XX.

² y in this form is explained in the following paragraph.

³ Before other endings, where the glide is either attenuated or not present in pronunciation, it need never be expressed in written forms but is often introduced by analogy. See in due course Supplement II, p. 175.

(d) The perfective forms of five verbs require special note:

	m.sg.	f.sg.	m.pl.	f.pl.
करना <i>karnā</i> 'do':	किया <i>kiyā</i>	की <i>ki</i>	किए <i>kie</i>	कीं <i>kim</i>
लेना <i>lenā</i> 'take':	लिया <i>liyā</i>	ली <i>li</i>	लिए <i>lie</i>	लीं <i>lim</i>
देना <i>denā</i> 'give':	दिया <i>diyā</i>	दी <i>di</i>	दिए <i>die</i>	दीं <i>dim</i>
जाना <i>jānā</i> 'go':	गया <i>gayā</i>	गई <i>gai</i>	गए <i>gae</i>	गई <i>gaiṁ</i>
होना <i>honā</i> 'be, become':	हुआ <i>huā</i>	हुई <i>hui</i>	हुए <i>hue</i>	हुई <i>huim</i>

Note the difference between perfective हुआ *huā* 'became' and past tense था *thā* 'was':

मैं लड़ाई में जख्मी हुआ। *maiṁ lajāt̄ mēṁ zakhmī huā*, I was wounded in the war.
मैं लड़ाई में भारत में था। *maiṁ lajāt̄ mēṁ bhārat mēṁ thā*, I was in India during the war.

(e) In general, perfective forms of transitive verbs¹ are not used in subject concord constructions of the type so far considered. The types of construction into which they characteristically enter are introduced in due course in Lesson XII. Perfective forms of a few transitive verbs are, however, used in subject concord constructions: e.g.

बोलना	<i>bolnā</i> , speak, talk
लाना	<i>lānā</i> , bring
समझना	<i>samajhnā</i> , understand

(f) With perfective forms the negative न *na* is common, as well as नहीं *nahīṁ*.

2. *Perfective present*: 'I have gone', etc.

Sg. 1	मैं चला हूँ	<i>maiṁ calā hūṁ</i> , m.	चली हूँ	<i>calī hūṁ</i> , f.
2	तू चला है	<i>tū calā hai</i>	चली है	„ <i>hai</i>
3	वह चला है	<i>vah calā hai</i>	चली है	„ <i>hai</i>
Pl. 1	हम चले हैं	<i>hamcale haim</i>	चली हैं	<i>calī haim</i>
2	तुम चले हो	<i>tumcale ho</i>	चली हो	„ <i>ho</i>
3	वे, आप चले हैं	<i>ve, āpcale haim</i>	चली हैं	„ <i>haim</i>

(a) Perfective present forms define actions as completed and connected in some way with present time. They may describe not only actions

¹ Verbs which can be used in construction with direct objects.

occurring in the immediate past, but also actions occurring in the more distant past whose consequences are felt as continuing to the present.

मैं अभी आया हूँ। *maiṁ abhī āyā hūṁ*, I've just come.

मैं एक बार दिल्ली गया हूँ। *maiṁ ek bār dillī gayā hūṁ*, I've been to Delhi once.¹

मैं कुरसी पर बैठा हूँ। *maiṁ kurṣī pur baiṭhā hūṁ*, I'm sitting on a chair.²

3. *Perfective past*: 'I went, had gone', etc.

Sg. 1	मैं चला था	<i>maiṁ calā thā</i> , m.	चली थी	<i>calī thī</i> , f.
2	तू चला था	<i>tū calā thā</i>	चली थी	„
3	वह चला था	<i>vah calā thā</i>	चली थी	„
Pl. 1	हम चले थे	<i>hamcale the</i>	चली थी	<i>calī thim</i>
2	तुम चले थे	<i>tumcale the</i>	चली थी	„
3	वे, आप चले थे	<i>ve, āpcale the</i>	चली थी	„

(a) Perfective past forms define actions as completed specifically in past time, and disconnected in some way from the present. Because they have this force, they can answer not only to English pluperfects (verb forms such as 'had come', 'had gone', etc.), but also to past tenses: e.g.

मैं कल आया था *maiṁ kal āyā thā*, I came yesterday.

The implication here is that whatever the speaker is now doing is not a direct sequel to the action of his coming. Compare

मैं कल आया हूँ। *maiṁ kal āyā hūṁ*, I got here yesterday (in order to attend today's meeting, for a much anticipated stay, etc.).

and

मैं कल आया। *maiṁ kal āyā*, I came yesterday (matter-of-fact statement, neutral with regard to time and context of action).

4. *Subjunctive*: 'I may go', etc.

Sg. 1	मैं चलूँ	<i>maiṁ calūṁ</i> , m., f.
2	तू चलूँ	<i>tū calū</i>
3	वह चलूँ	<i>vah calū</i>
Pl. 1	हम चलूँ	<i>hamcale alū</i>
2	तुम चलूँ	<i>tumcale alū</i>
3	वे, आप चलूँ	<i>ve, āpcale alū</i>

¹ एक बार *ek bār* 'on one occasion'.

² See p. 19.

(a) Verbs whose stem ends in *-i* or *-u* shorten this vowel before subjunctive inflectional endings, e.g. वह पिए *vah pie* 'he may drink', हम चुएँ *ham chueṁ* 'we may touch'. Sometimes, however, long vowels appear, especially in first person singular written forms of verbs in *-i*, e.g. मैं जाऊँ/जौँ *maiṁ jāūṁ/jāūṁ* 'I may live'.

(b) Subjunctive forms characterize actions as possible, desired or desirable, hypothetical, subject to some doubt, etc., rather than as objectively realized or envisaged: e.g.

मैं चलूँ? *maiṁ calūṁ?* May I go?

मैं कल शायद दिल्ली जाऊँ? *maiṁ kal sāyad dillī jāūṁ?* I'll perhaps go to Delhi tomorrow.

(c) The negative used with subjunctive forms is regularly *na*: e.g.

मैं कल शायद दिल्ली न जाऊँ? *maiṁ kal sāyad dillī na jāūṁ?* I perhaps won't go to Delhi tomorrow.

(d) The subjunctive forms of होना *honā* 'be', देना *denā* 'give', and सेना *lenā* 'take' are

होऊँ (हूँ) <i>h(o)ūṁ</i>	हो <i>ho</i>	हो <i>ho</i>	हों <i>hom</i>	हो (ओ) <i>ho(o)</i>	हों <i>hom</i>
दूँ <i>dūṁ</i>	दे <i>de</i>	दे <i>de</i>	दैं <i>deṁ</i>	दो <i>do</i>	दैं <i>deṁ</i>
लूँ <i>lūṁ</i>	ले <i>le</i>	ले <i>le</i>	लैं <i>leṁ</i>	लो <i>lo</i>	लैं <i>leṁ</i>

देना *denā* is used in construction with indirect as well as direct objects. The former are marked by the postposition को *ko* (except in the case of the equivalent pronominal object forms उसे *use*, etc., noted on pp. 8 f.). More frequently than not they precede direct objects in sentences: e.g.

मैं सीता को किताब दूँगा? *maiṁ sītā ko kitāb dūṁgā?* I shall give Sītā the book.

मैं उसे किताब दूँगा? *maiṁ use kitāb dūṁgā?* I shall give her the book.

(e) Note that subjunctives are often used with the force of polite imperatives¹ and in making suggestions: e.g.

आप मुझे पत्र लिखें *āp mujhe patr likhēṁ*, Please write me a letter.

चलें? *caleṁ?* Shall we go?

¹ Here they are close equivalents (tending to be more circumspect in force) of imperatives in *ie*, which are introduced in Lesson VII.

5. Future: 'I shall go', etc.

Sg. 1 मैं चलूँगा	<i>maiṁ calūṁgā</i> , m.	चलूँगी	<i>calūṁgī</i> , f.
2 तू चलेगा	<i>tū calegā</i>	चलेगी	<i>calegī</i>
3 वह चलेगा	<i>vah calegā</i>	चलेगी	<i>calegī</i>

Pl. 1 हम चलेंगे	<i>ham calēngē</i>	चलेंगी	<i>calēngī</i>
2 तुम चलोगे	<i>tum calōgē</i>	चलोगी	<i>calōgī</i>
3 वे, आप चलेंगे	<i>ve, āp calēngē</i>	चलेंगी	<i>calēngī</i>

(a) Verbs whose stem ends in *-i* or *-u* shorten this vowel before future inflectional endings: e.g.

मैं पिऊँगा *maiṁ piūṁgā*, I shall drink
हम सिएँगे *ham siēṁgē*, We shall sew
वह चुएँगा *vah chueṁgā*, He will touch

(b) Note that future forms are derivable from subjunctives by suffixation of the adjectivally inflected element *-gā*.

(c) Both नहीं *nahīṁ* and न *na* are used as negatives with future forms.

6. Imperfective, continuous, and perfective future

These forms consist of imperfective or perfective participles, or stems followed by रहा *rahā*, etc., in conjunction with future forms of होना *honā* as auxiliaries. They express likelihood that a given action may be occurring, or may have occurred: e.g.

भभी आते होंगे! *abhbā āte homēgē*, He's probably coming now, he'll be here directly.

भभी आ रहे होंगे! *abhbā ā rahe homēgē*, He's probably on his way now.

आप जानते होंगे! *āp jāntē homēgē*, I expect you know, you will know.

भभी आए होंगे! *abhbā āe homēgē*, He must have just come.

These forms are used freely in Hindi. Their function is to stress the importance of the word or syntactic group immediately preceding them in sentences.

(a) ही *hī* has restrictive force:

बनारस के लोग हिंदी ही बोलते हैं! *banāras ke log hindī hī bolte haim*, The people of Banaras speak Hindi (not another language).

LESSON VI

FURTHER USES OF से se

APART from its use with verbs of speaking, telling, etc., some other uses of से se are:

1. In the senses 'from, away from', and 'since, for' (referring to passage of past time): e.g.

दिल्ली कलकत्ते से दूर है। *dilli kalkatte se dūr hai*, Delhi is far from Calcutta.
आप कब से यहाँ हैं? *āp kab se yahāṁ hain?* Since when have you been here?¹
मैं एक हफ्ते से हिन्दी सीख रहा हूँ। *maiṁ ek hafte se hindī sikh rahā hūṁ*, I've been learning Hindi for a week.¹

2. In expressions of manner derived from nouns: e.g.

आसानी से *āsāni se*, with ease, easily
आप हिन्दी आसानी से सीख सेंगे। *āp hindī āsāni se sikh leinge*, You will learn Hindi easily.²

Similarly

इस तरह से *is tarah se*, in this way
मुश्किल से *mus̄kil se*, with difficulty³
जल्दी से *jaldī se*, quickly

3. In expressions of instrumentality, means, and cause: e.g.

मैं कलम से पत्र लिखूँगा। *maiṁ qalam se patr likhūṁgā*, I shall write the letter with a pen.

मैं मोटर से यहाँ आया। *maiṁ moṭar se yahāṁ āyā*, I came here by car.
वह दुःख से मरा। *vah dukh se marā*, He died of grief.

4. In certain constructions expressing the idea of connection in general, either literally or figuratively: e.g.

किरती बल्ले से बँधी है। *kīrtī balle se bañdhī hai*, The boat is tied to the pole.

¹ Hindi uses the present tense verb हूँ *hain*, to express the idea that the state still obtains or the action is still in progress.

² Compound verb forms such as सीख लेंगे *sikh leinge* 'will (manage to) learn' are explained in Lesson XVII, pp. 99 f.

³ This expression is also used in the sense 'scarcely', e.g.
मैं मुश्किल से बचा। *maiṁ mus̄kil se bacā* 'I only just escaped'.

FURTHER USES OF में mein

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मैं उससे डरता हूँ। *maiṁ usse darta hūṁ*, I am afraid of him.
वह उससे प्यार करता है। *vah usse pyār kartā hai*, He loves her.¹

FURTHER USES OF में mein

Note that the use of में mein in the general sense 'in, into' includes its use:

1. To express location in time, in both the senses 'in the course of' and 'after the period of': e.g.

आप एक साल में हिन्दी सीख लेंगे। *āp ek sāl mein hindī sikh leinge*, You'll learn Hindi in (within) a year.
मैं एक घंटे में तैयार हुँगा। *maiṁ ek ghante mein taiyār hūṁgā*, I'll be ready in an hour.

2. In expressions of cost of purchase: e.g.

कितने में लेंगे? पाँच रुपए में। *kitne mein leinge? pāṁ� rupae mein*, How much will you get (take) it for? Five rupees.²
यह घोड़ा कितने में बेचेंगे? *yah ghora kitne mein becenga?* How much will you sell this horse for?

FURTHER USES OF पर par

Apart from its use in the sense 'on, on top of' पर par is also frequently used in the senses 'at', 'in', 'to', most often where a somewhat precise location is denoted: e.g.

वह कल घर पर था। *vah kal ghar par thā*, He was at home yesterday.
वह दुकान पर नहीं है। *vah dūkān par nahiṁ hai*, He's not in the shop.
वह दुकान पर लौटा। *vah dūkān par lauṭā*, He went back to the shop.
मैं कल पार्टी पर जा रहा हूँ। *maiṁ kal pārṭī par jā rāhā hūṁ*, I'm going to a party tomorrow.

वह ठीक समय पर आया। *vah thik samay par āyā*, He arrived punctually, at the right time.

गरमियों में मैं पहाड़ पर जाऊँगा। *garāmīyon mein maiṁ pahād par jāūngā*, In the hot weather I shall go to the hills.³

In some cases पर par in these senses can be replaced by the postpositions में mein, or को ko.

¹ प्यार *pyār*, m. 'love', used with करना *karṇā* to form a transitive verbal expression; for these see in due course Lesson X.

² Note ह्युए *rupae*; singular collective usages are common with numerals (see p. 63), and in some other cases.

³ पहाड़ *pahād*: see preceding note.

THE POSTPOSITION तक *tak* 'up to, as far as; until; by'

तक *tak* is used with reference to both space and time: e.g.

मैं आपके गाँव तक गया, फिर यहाँ लौटा। *main apke gānv tak gayā, phir yahān lantā*, I went as far as your village, then came back.
मैं कल तक यहाँ रहूँगा। *maini kal tak yahān rahūngā*, I shall remain here till tomorrow.

Note especially the use of तक *tak* to express the point of time *before* or *by* which an action occurs: e.g.

बच्चे अक्टूबर तक स्कूल में लौटेंगे। *bacce aktūbar tak skūl meri lauṭenge*, The children will return to school by October.

SOME ADVERBIAL EXPRESSIONS

1. Oblique case nouns are frequently, as has been seen, the basis for adverbial expressions. Most of these are self-explanatory, given a knowledge of the uses of postpositions. Some adverbial expressions based on nouns which call for special comment are:

(a) Expressions whose oblique case is evident from their oblique form, or the form of associated adjectives or pronouns, and in which a postposition is usually superfluous: e.g.

सवेरे *svare*, in the morning
पिछ्ले हफ्ते *pichle hafte*, last week
अगले महीने *agle mahīne*, next month
अगले साल *agle sāl*, next year
दाहिने हाथ *dāhine hāth*, on the right hand¹
बाएँ हाथ *bāē hāth*, on the left hand
उस समय *us samay*, at that time
उस दिन *us din*, on that day
इन दिनों *in dinōm*, these days
इस तरफ *is taraf*, in this direction

(b) Some expressions which often involve postpositions, but may drop them in informal usage if their force in sentences is perfectly clear: e.g.

शाम (को) *śām (ko)*, in the evening²
रात (को) *rāt (ko)*, at night

¹ An oblique form दाएँ *dāē* is common colloquially alongside दाहिने *dāhine* in this and other expressions.

² को *ko* in adverbial expressions is discussed further in Lesson IX.

दिन (को) *din (ko)*, during the (middle part of the) day
सुबह (को) *subah (ko)*, in the morning
आज सुबह (को) *āj subah (ko)*, this morning
कल रात (को) *kal rāt (ko)*, last night
जल्दी (से) *jaldī (se)*, *jaldī (se)*, quickly
इस तरह (से) *is tarah (se)*, in this way

(c) Some expressions involving direct case forms, expressing duration of time: e.g.

सारा दिन *sārā din*, all day¹
एक घंटा *ek ghāntā*, for an hour

2. Adverbial use of adjectives is quite common, and again usually self-explanatory: e.g.

आप साफ़ लिखें *āp sāf likhē*, Please write clearly.

(a) Adjectives in final -ā usually show oblique case when used as adverbs, but sometimes direct case:

कैसे *kaise*, how
सीधे *sīdhe*, straight, directly
दाहिने, दाएँ *dāhine, dāē*, to, on the right
बाएँ *bāē*, to, on the left
नीचे *nīcē*, below, underneath; downstairs
अच्छा *acchā*, well

मैं यह कैसे करूँ? *main yah kaise karūm?* How am I to do this?
वह सीधे चली, फिर दाहिने। *vah sīdhe cali, phir dāhine*, She went straight ahead, then to the right.
मेरे भाई का कमरा नीचे है। *mere bhāī kā kamrā nīcē hai*, My brother's room is downstairs.
वह अच्छा गाती है। *vah acchā gātī hai*, She sings well.

(b) Note that Hindi has a frequent preference for adjectival construction, where this is possible. For instance the expressions

आप कैसे हैं? *āp kaise hātī?* How are you? (m.)
आप कैसी हैं? *āp kaisī hātī?* (f.)

¹ Also सारे दिन *sārē din*.

are adjectival in construction, as the feminine concord of the second shows. Similarly note

प्राप अच्छी हिंदी बोलते हैं। *āp acchī hindī bolte hain*, You speak good Hindi, speak Hindi well,

and compare with the second Hindi sentence given in paragraph (a) above the following equivalent sentence, with adjectival construction of the word सीधा *sīdhā*:

वह सीधी चली, फिर दाहिने। *vah sīdhī cali, phir dāhīne*.

COMPOUND POSTPOSITIONS

1. As compound postpositions may conveniently be described certain types of adverbial expression, whose distinctive element is preceded by a simple postposition or an equivalent form. The first element of compound postpositions is usually the oblique case possessive form के/की *ke/kī*, as in के साथ *ke sāth* 'with', के पास *ke pās* 'near, beside', की तरफ *kī taraf* 'towards', etc. First and second person pronouns, whose possessive forms do not involve का *kā*, show their own possessives and not forms with का *kā* preceding the distinctive elements of compound postpositions of this type.

उसके साथ *uske sāth*, with him

मेरे साथ *mere sāth*, with me

गांव के पास *gāv ke pās*, near the village

आपके पास *āpke pās*, near you; in your possession

तुम्हारे पास *tumhāre pās*, near you; in your possession

आपकी तरफ *āpki taraf*, in your direction

हमारी तरफ *hamārī taraf*, in our direction

2. Apart from these and similar forms, a very small number of postpositions showing a first element से *se* will be found:

से बाहर *se bāhar* 'outside' and से पहले *se pahle* 'before' are common, alongside के बाहर *ke bāhar* and के पहले *ke pahle*. Members of these pairs are broadly speaking interchangeable, but careful speakers of Hindi may sometimes make a distinction between them. The following pairs of sentences exemplify a distinction which is quite commonly made between the use of से बाहर *se bāhar* and के बाहर *ke bāhar*, and a less common one between से पहले *se pahle* and के पहले *ke pahle*:

मैं कल लंदन से बाहर जा रहा हूँ। *maiñ kal landan se bāhar jā rahā hūñ*, I'm going out of London tomorrow. (motion involved)

SOME EXPRESSIONS OF WISHING

वह घर के बाहर सड़ा था। *vah ghar ke bāhar khārā thā*, He was standing outside the house. (motion not involved)

वह उसमे पहले वहाँ गया था। *vah usse pahle vahām gayā thā*, He had been there before that.

मैं उसके पहले वहाँ गया था। *maiñ uske pahle vahām gayā thā*, I went there before him.

3. The second elements of many compound postpositions occur independently as adverbs: e.g.

गांव पास है। *gāv pās hai*, The village is near.

वह बाहर है। *vah bāhar hai*, He's outside; he's abroad.

वह साथ आया। *vah sāth āyā*, He accompanied (us, me, etc.)

मैं पहले वहाँ रहता था। *maiñ pahle vahām rahtā thā*, I used to live there formerly.

Note the two forms बाद *bād* and बाद में *bād meñ* 'afterwards', connected with के बाद *ke bād* 'after'; the former is common in expressions of time containing nouns, e.g. एक महीने बाद *ek mahīne bād* 'a month later'.

4. Certain compound postpositions based on feminine nouns, and therefore characteristically showing की *kī* as first element, are to be compared with expressions showing के *ke* as first element when an adjective is associated with the noun: e.g.

की तरफ *kī taraf*, towards

but

के दाहिनी तरफ *ke dāhīni taraf*, on the right-hand side of

SOME EXPRESSIONS OF WISHING

The verb चाहना *cāhnā* 'wish' is used with a preceding infinitive in constructions expressing a person's wish to carry out an action: e.g.

मैं दिल्ली में रहना चाहता हूँ। *maiñ dillī meñ rahnā cāhtā hūñ*, I want to live in Delhi.

VOCABULARY

हफ्ता *haftā*, m., week

महीना *mahiñā*, m., month

साल *tsāl*, m., year

घंटा *ghantā*, m., hour

मिनट *minañ*, m., minute

आसानी *āsāñī*, f., ease

तरह <i>tarah</i> , f., way, manner	तैयार <i>taiyār</i> , ready
मुश्किल <i>muškil</i> , f., difficulty; adj., difficult	दाहिना <i>dāhinā</i> , right (hand); के दाहिनी (दाईं) तरफ <i>ke dāhinī (dāim)</i> <i>taraf</i> , on the right-hand side of
जल्दी <i>jalde</i> , f., haste, speed; adv., quickly; soon	बायां <i>bāyām</i> , left (hand); के बाईं तरफ <i>ke bāim</i> <i>taraf</i> , on the left-hand side of
जल्द (से) <i>jaldi (se)</i> , quickly; soon	
मोटर <i>moṭar</i> , f., car (synonyms कार <i>kār</i> , f.; गाड़ी <i>gāṛī</i> , f.)	सीधा <i>sīdhā</i> , direct, straight
दुःख <i>dukh</i> , m., grief	नीचा <i>nīcā</i> , low
किश्ती <i>kiśtī</i> , f., (small) boat [कक्षती <i>kastī</i>]	अगला <i>aglā</i> , next
बत्ता <i>batṭā</i> , m., pole	पिछला <i>pichlā</i> , last
घोड़ा <i>ghoṛā</i> , m., horse	काफ़ी <i>kāfi</i> , adv., quite, fairly; adj., a fair amount of (invariable)
दुकान <i>dūkān</i> , f., shop [दुकान <i>dukān</i>]	मरना <i>marnā</i> , die
समय <i>samay</i> , m., time ¹	बंधना <i>baṁdhnā</i> , be tied
पहाड़ <i>pahāṛ</i> , m., mountain, hill	डरना <i>darnā</i> , fear
तरफ <i>taraf</i> , f., direction, side	बचना <i>bačnā</i> , be safe, saved
हाथ <i>hāth</i> , m., hand	बेचना <i>bečnā</i> , sell
शाम <i>sām</i> , f., evening, late afternoon	लौटना <i>lauṭnā</i> , return
रात <i>rāt</i> , f., night	चाहना <i>čāhnā</i> , wish
सवेरा <i>saverā</i> , m., morning	ठहरना <i>ṭhaharuā</i> , remain, stay, wait
सुबह <i>subah</i> , f., morning	के साथ <i>ke sāth</i> , with, together with
लंदन <i>landan</i> , m., London	के पास <i>ke pās</i> , near, beside
खिड़की <i>khidki</i> , f., window	की तरफ <i>ki taraf</i> , towards; to (in certain cases, see p. 50)
सड़क <i>sarak</i> , f., street, road	के/से बाहर <i>ke/se bāhar</i> , outside
खाना <i>khānā</i> , m., food	के अंदर <i>ke ṭandar</i> , inside
काम <i>kām</i> , m., work	के/से पहले <i>ke/se pahle</i> , before (time)
रेल <i>rel</i> , f., railway train; रेल से <i>rel se</i> , by train	के बाद <i>ke bād</i> , after
जहाज <i>jahāz</i> , m., ship	के सामने <i>ke sāmne</i> , in front of
हवा <i>ṭhavā</i> , f., air; wind	के पीछे <i>ke pīche</i> , behind
हवाई जहाज <i>havāī jahāz</i> , m., aeroplane	के नीचे <i>ke nīce</i> , below, underneath
हिन्दुस्तान <i>hindustān</i> , m., India	के ऊपर <i>ke ṫpar</i> , above, on top of
दूर <i>dūr</i> , f., distance; adj., distant; कितनी दूर <i>kitni dūr</i> , how far?	के लिए <i>ke lie</i> , for
साफ़ <i>saf</i> , clean; clear	के बारे में <i>ke bāre meni</i> , about, concerning
	फिर <i>phir</i> , again, then, next

¹ Final -ay of the script represents ai (pronounced either as a monophthong or a diphthong, see p. xiv).

EXERCISE 11

कामज़ो पुस्तकों के नीचे हैं। खिड़की आपके पीछे है। वह बाहर बैठी है। मैं उसके पहले यहाँ पहुँचा। पहले मैं एक गाँव में रहता था। मैं उससे इसके बारे में पूछूँगा। दिल्ली आगरे से कितनी दूर है? क्या हम दस मिनट में चलें? एक लड़की खिड़की पर लड़ी थी। उस समय मैं एक पुस्तक पढ़ रहा था। मैं अगले साल तक हिंदी सीखना चाहता हूँ। सड़क के दाहिनी तरफ एक बड़ी इमारत है। इन दिनों खाना सस्ता नहीं है। मैं कल रात को मकान के अंदर ही सोया था।

EXERCISE 12

I came with him. He came with me. He is doing this work for us. I waited for her in Delhi until yesterday. My brothers are standing in front of the house. Previously I lived in Delhi. Delhi is quite near¹ our town. Your village is also nearby. I've been here since yesterday. You are learning Hindi very quickly. I shall go by train and return by car. I want to go to London by aeroplane.

¹ के काफ़ी पास *ke kāfi pās*; note word order.

LESSON VII

ABSOLUTIVES

By adding the suffixes कर *kar* or के *ke* to a verb stem a form answering functionally to such English expressions as 'having done', 'having slept', but also in various cases to present participial forms such as 'doing', 'sleeping' is obtained. This absolute form is of very frequent use, and may feature in translation equivalents of a large variety of English expressions: e.g.

हम आगरे जाकर ताज महल देखें। *ham āgre jākar tāj mahl dekhem*, Let's go to Agra and see the Taj Mahal.

मैं हिंदी सीखकर ही भारत जाऊँगा। *main hindī sikhkar hī bhārat jāūmgā*, I shall go to India only after I've learned Hindi.

वह बचकर भाग गए। *vah bachar bhāg gae*, He escaped safely (he, being safe, fled).¹

हाथी झूमकर चलता है। *hāthī jhūmkar caltā hai*, An elephant sways as it walks.

(a) Absolutives can be formed with either suffix for every verb except करना *karnā*, which makes only करके *karke*. The के *ke* forms are very common colloquially, but more formal Hindi (written and spoken) prefers those with कर *kar*. The suffix कर *kar* is often written and printed detached from its stem.

(b) In informal speech the unit करके *karke* is often found following a verb stem. Sometimes a slight difference of sense is expressed by this usage.

हम यहाँ आ करके बैठ गए। *ham yahāṁ ā karke baith gae*, We made our way here, got here, and sat down.²

(c) The subject implied in an absolute form is generally the same as that of the main verb in its sentence, but not invariably. The following sentences are both good Hindi:

हम इस रेस्टरेंट में जाकर काफी पिए। *ham is restarent mēṁ jākar kāfi piē*, Let's go into this restaurant and have coffee.

¹ Compound verb forms such as भाग गए *bhāg gae* 'fled' are explained in Lesson XVII.

² बैठ गए *baith gae* 'sat down'; compound verb.

वहाँ बैठकर बातें होंगी। *vahāṁ baithkar bātēṁ hōmgī*, We'll sit there and have a talk.³

Unrelated absolutives of this kind are not normal with personal sentence subjects. They are very common in passive constructions.⁴

(d) The verb stem itself is often used with the force of an absolute, particularly in conjunction with following verbal forms. Note especially the collocations ले जाना *le jānā* and ले चलना *le ealnā* 'take away (having taken, go)'; and ले आना *le ānā* 'bring (having taken, come)'.

वह उठकर दूसरी कुर्सी पर जा बैठा। *vah uṭhkar dūsrī kurśī par jā baithā*, He got up and went and sat on another chair.

हम ये रब चीजें ले जाएँगे। *ham ye sab cījēṁ le jāēngē*, We shall take away all these things.

वह अमर का हाथ पकड़ कर मैं ले गया। *vah amar kā hāth pakar hamre mēṁ le gayā*, Taking Amar by the hand he led (him) into the room.⁵

(e) Absolutives are negated with preceding न *na*: e.g.

प्राप बनारस न जाकर पहले इलाहाबाद जाएँ। *āp banāras na jākar pahle ilāhābād jāēm*, Go to Allahabad first rather than Banaras.

(f) Note the use of होकर *hokar* in the special sense 'via': e.g.

मैं बनारस होकर यहाँ आया *main banāras hokar yahāṁ āyā*, I came here via Banaras.

IMPERATIVE FORMS

Most of the different forms by means of which commands and requests are transmitted are listed here. It is convenient to call these collectively 'imperative forms', even though some of them express ideas very different from that of 'command', and can be more closely equated with subjunctives in force. The use of subjunctives in making requests and suggestions has already been noted in Lesson V.

¹ वहाँ *vahāṁ* = वहाँ *vahāṁ* + ही *hī*; see Lesson XXIII, p. 144. बात *bāt*, f., essentially 'something said', as here, but also used in the sense 'matter, concern'.

² See in due course Lesson XIX, p. 116, and Supplement II, p. 174.

³ Use of the stem absolute पकड़ *pakar*, rather than पकड़कर *pakarkar*, in this sentence is the subject of a note in Supplement II, p. 175.

1. The form used to make requests to persons whom one would address with the pronoun आप *āp*. It shows the suffix *-ie* added to the verb stem, and is usually negated with न *na* (sometimes colloquially with मत *mat*). Stems in *-ū* shorten this vowel to *-u* before *-ie*.

और खाइए! *aur khāie!* Please have some more!¹
वहाँ न जाइए! *vahāṁ na jāie!* Don't go there!
उसे न छुड़ाइए! *use na chūdāie!* Don't touch that!

(a) Irregular are the *-ie* forms of

करना *karnā*: कीजिए *kījie*
लेना *lenā*: लीजिए *lijie*
देना *dēnā*: दीजिए *dījie*
पीना *pīnā*: पीजिए *pījie*

(b) There is no real lexical equivalent of the word 'please' in Hindi, though of course periphrases, such as मेर्हबानी करके *tmehrbānī karke* 'by your kindness', are available for formal use and where a definite favour is involved. They need not be used otherwise.²

Similarly the expression 'thank you' is not fully answered to by any Hindi expression. If one is under a definite obligation, शुक्रिया *sukriyā* or the expression (आपकी) मेर्हबानी (*āpkī*) *tmehrbānī* can be used. Formal Hindi has the expression धन्यवाद *dhanyavād*.

2. The form used to give directions, make requests, etc., to persons whom one would address with the pronoun तुम *tum*. It shows the suffix *-o* added to the verb stem, and is usually negated by placing मत *mat* before or after the stem (the latter is a more affective usage than the former). Stems in *-ū*, *-i* shorten the vowels before *-o*.

मत भूलो! *mat bhūlo*, Don't forget!
भूलो मत! *bhūlo mat*, Don't you forget!
यह पानी मत पिओ! *yah pānī mat pio*, Don't drink this water.

3. The form associated with the pronoun तू *tū*, and used commonly in addressing young children; otherwise expressive of intimacy, or condescension, anger, contempt, etc. It consists of the verb stem alone, and is usually negated with मत *mat*.

¹ और *aur* is stressed.

² For another of these expressions see Supplement III, p. 179. The first vowel of the word मेर्हबानी *mehrbānī* is usually short [e].

4. The infinitive, which used as an imperative implies less of a specific, immediate request than imperatives in *-o*, and is applicable more to impending events not directly visualized, generalized situations, and precepts, etc. It is frequent in giving general directions to persons whom one would address with तुम *tum*. It is negated with either न *na* or मत *mat*, preceding it.

तुम मुझे पत्र जल्दी लिखना! *tum mujhe patr jaldī likhnā*, Write me a letter soon (some time soon).

The infinitive is also used to express sudden or urgent command, in which honorific gradation is not considered; e.g.

बचना *bacnā*! Look out!

5. A form showing the extended suffix *-iegā* added to the verb stem. This is in frequent use in आप *āp* contexts, and also occurs in तुम *tum* contexts. Its chief functions are to emphasize that requests are not made with an air of authority, or to minimize the reality of such authority; it also often occurs where requests or commands do not require immediate compliance but relate to future time.

आप कुछ बोलिएगा? *āp kuch boliegā?* Would you (be so good as to) say something?¹

बिल दीजिएगा! *bil dijiegā*, Would you give me the bill, please?

आप उससे यह कल पूछिएगा! *āp usse yah kal pūchiegā*, Ask him this tomorrow.

Note that although these forms can be used in तुम *tum* contexts (as in the second example) the second person pronoun तुम *tum* itself cannot be expressed with them. This is because historically they are third person, not second person, forms.

हाथी <i>hāthī</i> , m., elephant	भागना <i>bhāgnā</i> , run away, flee
बात <i>bāt</i> , f., thing said; matter, concern	भूसना <i>jhūsānā</i> , sway
अलमारी <i>almārī</i> , f., cupboard	ले जाना <i>le jānā</i> , take away
चीज़ <i>čīz</i> , f., thing	ले आना <i>le ānā</i> , bring
बाजार <i>bāzār</i> , m., bazaar	पकड़ना <i>pakarnā</i> , seize
आप <i>āp</i> , m., mango	खाना खाना <i>khānā khānā</i> , eat; food (m.); a meal
देखना <i>dekhnā</i> , see	

¹ कुछ *kuch* 'something, some'; this word is discussed in Lesson VIII.

रखना *rakhnā*, put, place; keep

मुनना *sunnā*, hear

उठना *uṭhna*, rise, get up

और *aur*, (when stressed) extra, additional; adv., additionally

दूसरा *dūstrā*, second; other

आहिस्ता *ṭāhistā*, आहिस्ते *ṭāhiste*, adv., slowly

बिल *bil*, m., bill (account)

EXERCISE 13

मैं खाना खाकर उसे पत्र लिखूँगा। प्राप्त भारत जाकर क्या करेंगे? वह सब चीजें अलमारी के अंदर रखकर कमरे से बाहर गया। रामाधीन, बाजार जाकर चार प्राप्त ले आयो। वह पुस्तक लेकर बाहर गया। मुनिए, यह दिल्ली की गाड़ी है? आहिस्ता बोलिए!

EXERCISE 14

You'll learn¹ Hindi quickly when you go to India. He brought this book from India. I went by plane, via Bombay. Please do this work now. Please sit in² this chair. Please give me some more!

¹ Use the compound verb form सीख लेंगे *sikh lenge*, not the simple form सीखेंगे *sikhenge*. This usage is explained in Lesson XVII.

² पर *par*.

THE INDEFINITE PRONOUN AND ADJECTIVE

कुछ *kuch* 'something, some'

THIS form is invariable.

उसके बारे मैं मुझे कुछ बताइए। *uske bāre mēṁ mujhe kuch bataīe*, Please tell me something about it.

मैं कुछ हिंदी जानता हूँ। *maiñ kuch hindī jāntā hūm*, I know some Hindi.

मेज पर कुछ पुस्तकें पढ़ी हैं। *mez par kuch pustkēn parī hain*, There are some books lying on the table.

तालाब में कुछ पानी नहीं है। *tālāb mēṁ kuch pānī nahīn hai*, There is no water in the tank.

(a) Note especially, in comparison with the last example, the collocation कुछ नहीं *kuch nahīn* as translation equivalent of 'nothing'; e.g.

मैं उसके बारे मैं कुछ नहीं जानता। *maiñ uske bāre mēṁ kuch nahīn jāntā*, I know nothing, don't know anything about it.

(b) Some other common collocations of कुछ *kuch* are:

कुछ और *kuch aur*, something further, some more; something different.¹

और कुछ *aur kuch*, something different; something further, some more.¹

बहुत कुछ *bahut kuch*, a large amount.

सब कुछ *sab kuch*, everything.

और कुछ खाइएगा? *aur kuch khāiēga?* Won't you have something else, some more?¹

कुछ और लोग आते होंगे। *kuch aur log āte hōinge*, A few more people will probably be coming.

मैं रोज़ बहुत कुछ पढ़ता हूँ। *maiñ roz bahut kuch parītā hūm*, I read a lot every day.

(c) Note that कुछ *kuch* used adjectively may sometimes be inserted in a sentence with little or no effect on an English translation equivalent. Cf. with the example above

तालाब में पानी नहीं है। *tālāb mēṁ pānī nahīn hai*, There is no water in the tank.

¹ और *aur* is stressed in these as in all usages where it has the sense 'extra, additional(iy)', rather than the conjunctival sense 'and'.

THE INDEFINITE PRONOUN AND ADJECTIVE
कोई *koi* 'someone, some'

Sg. Dir. कोई *koi*, m.f.
Obl. किसी *kisi*

koi is not usually used as a plural¹; note the related invariable form कई *kai* 'a few, several'. There also exists a somewhat uncommon oblique plural form किन्हीं *kinhīm*, of vaguer reference than कई *kai*.

दफ्तर में कोई है। *daftar mein koi hai*, There is someone in the office.
दफ्तर में कोई है? *daftar mein koi hai?* Is there anyone in the office?
किसी शहर में एक अमीर आदमी रहता था। *kisi tahr mein ek amir admi rahtā tha*, There was a rich man living in a certain city.
गाँव में कोई तालाब नहीं है। *gānv mein koi tālāb nahīm hai*, There's no tank, isn't any tank in the village.
दफ्तर में कोई नहीं है। *daftar mein koi nahīm hai*, There is no one in the office.
कई किताबें मेज पर पड़ी थीं। *hai kitābēn mez par parī thiām*, A few books were lying on the table.

(a) Note that कोई *koi* used adjectively may sometimes be inserted in a sentence with little or no effect on an English translation equivalent. Cf. with the example above

गाँव में तालाब नहीं है। *gānv mein tālāb nahīm hai*, 'There's no tank in the village.'

(b) Note that the essential distinction between कोई *koi* and कुछ *kuch* is not that the former refers to animate beings and the latter to inanimates, but that the former particularizes, while the latter is general and partitive in force. Hence while कोई *koi* and कुछ *kuch* used pronominally do refer typically to animate beings or inanimates respectively, as adjectives they are both usable with either reference: e.g.

वह आदमी कोई साधु होगा। *vah ādmī koi sādhu hogā*, That man is probably some (kind of) holy man.

वहाँ कुछ ही आदमी थे। *vahām kuch hī ādmī the*, There were just a few men there.

गाँव में कोई तालाब नहीं है। *gānv mein koi tālāb nahīm hai*, There's no tank in the village.

तालाब में कुछ पानी नहीं है। *tālāb mein kuch pānī nahīm hai*, There's no water in the tank.

¹ Except as indicated on p. 45, paragraph (c), and in Lesson XXIV, p. 148.

THE INTERROGATIVE PRONOUN AND ADJECTIVE 45
कौन *kaun* 'who, which'

(c) Some other common collocations of कोई *koi* are:

कोई और *koi aur*, another, a different; someone else
और कोई *aur koi*, another, a different; someone else

Preceding numerals, in the sense 'approximately':

रास्ते में कोई दस और है। *rāste mein koi das īm̄t haiām*, There are a dozen or so camels in the street.

THE INTERROGATIVE PRONOUN AND ADJECTIVE
कौन *kaun* 'who, which'

Sg. Dir. कौन <i>kaun</i> , m.f.	Pl. Dir. कौन <i>kaun</i> , m.f.
Obl. किस <i>kis</i>	Obl. किन <i>kin</i>
Object किसे <i>kise</i>	Object किन्हें <i>kinhīm</i>

यह कौन है? *yah kaun hai?* Who is this?

वह किसका मकान है? *vah kiskā makān hai?* Whose house is that?

मेरे कौन किताबें हैं? *merē kaun kitābēn hain?* *kise de rāhe hain?*
Which books are these? Whom are you giving them to?

(a) The form कौन-सा *kaun-sā* usually somewhat emphasizes the existence of various possibilities or choices, but a distinction between कौन-सा *kaun-sā* and कौन *kaun* is not regularly maintained, especially colloquially. कौन-सा *kaun-sā* shows inflexion of the suffixed particle सा *sā* as an adjective in -ā.

आज कौन-सा दिन है? *āj kaun-sā din hai?* What day is today?

आप कौन-सी किताब पढ़ रहे हैं? *āp kaun-sī kitāb paṛh rāhe hain?* Which book are you reading? (of a syllabus, a certain author, etc.)

(b) कौन *kaun* and its oblique case forms are very frequently reduplicated, with a distributive connotation¹: e.g.

आप किन किन से बोले? *āp kin kin se bole?* Who did you speak to? (with what different people—honorific)

वहाँ कौन कौन थे? *vahām kaun kaun the?* Who were there?

THE INTERROGATIVE PRONOUN AND ADJECTIVE
क्या *kyā* 'what'

The pronominal usage and question-marking force of क्या *kyā* were noted in Lesson I. Note further that क्या *kyā* occurs only in direct case, singular

¹ See further Lesson XXIII, p. 139.

and plural. To express its sense in other cases the appropriate forms of कौन *kaun* are used.

यह क्या है? *yah kyā hai?* What is this?

वे किसके बारे में बोल रहे थे? *ve kiske bāre men bol rāhe the?* What were they talking about?

(a) Adjectival क्या *kyā* contrasts with कौन *kaun* in the same way as कुछ *kuch* with कोई *koi*. Compare the sentences

ये कौन किताबें हैं? *ye kaun kitābēn hāim?* Which books are these?
यह क्या चीज़ है? *yah kyā cīz hai?* What (sort of) thing is this?

(b) क्या *kyā* is very frequently reduplicated: e.g.

आप उनसे क्या क्या कहेंगे? *āp unse kyā kyā kahēngē?* What will you say to them? (what various things)

THE RELATIVE PRONOUN AND ADJECTIVE

जो *jo* '(the one) who, which'

Sg. Dir.	जो <i>jo</i> , m.f.	Pl. Dir.	जो <i>jo</i> , m.f.
Obl.	जिस <i>jis</i>	Obl.	जिन <i>jin</i>
Object	जिसे <i>jise</i>	Object	जिन्हें <i>jinheṁ</i>

This pronoun and adjective occurs frequently in relative clauses of complex sentences,¹ linked syntactically with a demonstrative pronoun or other word (the 'correlative') in the principal clause. Note that where an equivalent English sentence shows the definite article 'the' with its subject, the जो *jo* clause commonly precedes in Hindi, and the correlative is a part of the pronoun वह *vah*; and where it shows the indefinite article 'a', 'an', the जो *jo* clause follows, its correlative in the first clause then being a noun.

जो कहता हूँ, वह सच है। *jo kahātā hūm, vah sac hai,* What I say is the truth.
जो लाल गाड़ी वहाँ सड़ी है, वह मेरी है। *jo lāl gāṛī vahāṁ sāḍī hai, vah merī hai,* The red car standing there is mine.

¹ Complex sentences are expansions of simple sentences, consisting of one or more dependent, incomplete utterances of the form of simple sentences linked to one complete utterance of that form. These utterances may be termed subordinate and principal clauses respectively. Subordinate clauses containing relative जो *jo* may be termed relative clauses; other subordinate clauses frequently contain subordinate conjunctions identifying their function. See Lessons XVI and XX, in due course.

VOCABULARY

मैं एक आदमी से बात कर रहा था जो कल भारत जाएगा। *maiṁ ek ādmī se bāt kar rahā thā jo kal bhārat jāegā,* I was talking to a man who is going to India tomorrow.

मैं जिस आदमी से बात कर रहा था, वह कल भारत जाएगा। *maiṁ jis ādmī se bāt kar rahā thā, vah kal bhārat jāegā,* The man I was talking to is going to India tomorrow.

The relative often stands first in its clause, even where it is not the subject of its clause. An initial relative and any noun attached to it gains somewhat in emphasis at the expense of a non-initial clause subject. Compare with the last example above the following sentence, with slightly altered emphasis:

जिस आदमी से मैं बात कर रहा था, वह कल भारत जाएगा। *jis ādmī se maiṁ bāt kar rahā thā, vah kal bhārat jāegā,* The man I was talking to is going to India tomorrow.

VOCABULARY

तालाब <i>tālāb</i> , m., tank	आरामदेह <i>ārāmdeh</i> , comfortable
साधु <i>sādhu</i> , m., holy man	हर <i>har</i> , each, every
रास्ता <i>rāstā</i> , m., road, street	मजबूत <i>mazbūt</i> , strong (of objects)
ऊँट <i>ūṁṭ</i> , m., camel	सात <i>sāt</i> , seven
ओर <i>or</i> , f., direction, side; की ओर <i>ki or</i> or, towards, to; की ओर देखना <i>ki or dekhvā</i> , look at, watch	आठ <i>āṭh</i> , eight
तबीयत <i>tabiyat</i> , f., state of health; disposition; तबीयत टीका होना	नौ <i>nau</i> , nine
<i>tabiyat tīkā honā</i> , be well	दस <i>das</i> , ten
आराम <i>ārām</i> , m., comfort	बताना <i>batānā</i> , tell, inform (used in construction with को <i>ko</i>) ¹
सच <i>sac</i> , m., truth	बात करना <i>bāt karnā</i> , बातें करना <i>bātēṁ karnā</i> (se), talk (to)
अमीर <i>ṭamīr</i> , rich	रोज <i>ṭroz</i> , m., day; adv., daily
गरीब <i>ṭgarib</i> , poor	सुनिए <i>sunic</i> , excuse me (in attracting a person's attention)

EXERCISE 15

कोई है? मैं उसके बारे में कुछ नहीं कहूँगा। कोई आठ आदमी उसके साथ पहुँचे। कई पुस्तकें मेज़ के नीचे पड़ी थीं। कुछ और किताबें मेज़ पर थीं। मेरे कमरे में कार्बन कुरसी नहीं है। ये किताबें किस की हैं? आप इसके बारे में किससे कहेंगे? जो किताब मैं

¹ Bracketed forms following vocabulary entries will be used from this point onwards to indicate their construction, where this seems advisable.

पढ़ रहा हूँ, यह मेज पर हूँ। मैं जिस आदमी की ओर देख रहा था, वह अभी थाहर गया है। मैं जिस कररे में काम करना, वह बहुत आरामदेह है। आप इस देश में कब से हैं और कब तक यहाँ रहेंगे? आग हिंदी वर्षों नहीं बोलते?

EXERCISE 16

I shall live in some village. No one knows Hindi here. I shall ask him something about that. Several men came here yesterday. Some people go there every year. Who are these men? Whom are you going to give these books to? The men who came here yesterday are my friends. The chair I'm sitting on is quite sturdy. The boy whose book is on the table is my son. What town does he live in? Were you unwell yesterday? Excuse me, are you Rādhī's¹ sister?

¹ The name is unchanged in oblique case; see p. 2, paragraph (d).

LESSON IX

THE POSTPOSITION को

The general function of this postposition may be described as that of a marker or specifier of oblique case in a preceding form. Four applications of this function are considered here.

1. को *ko* occurs in association with direct objects which are individualized to some extent, and to which a degree of contextual importance is thus attached; hence usually where direct objects refer to human beings, and certain animals, and quite frequently where they refer to inanimate objects. Such words may be called definite direct objects.

ओरत बच्चे को बुला रही है। *aurat bacca ko bulā rahī hai*, The woman is calling the child, a child.

हिंदी में इसको क्या कहते हैं? *hindī mein isko kyā kahte hain?* What is this called in Hindi? (what do they say this to be)

उन पत्रों को पढ़िए। *un patrōn ko parhie*, Please read those letters.

दर्जी को बुलाओ। *darzī ko bulāo*, Call the tailor.

(a) Note that the direct case is normally used to denote direct objects not of any individual importance in a given context, unless this might lead to ambiguity. These objects may be called indefinite direct objects.

ये चिठ्ठियाँ पढ़िए। *ye cīthiyām parhie*, Please read these letters.

हम हिंदी सीख रहे हैं। *ham hindī sikh rāhe hain*, We're learning Hindi.

In practice words used in the direct case in this way usually have inanimate reference, but not invariably so. Occupational names, for instance, occur quite commonly as direct objects in direct case in sentences where the individuality of their referend is not emphasized.

दर्जी बुलाओ। *darzī bulāo*, Call a tailor.

Compare also with the first example in this section the following sentence, in which the direct object is felt as not at all individualized:

ओरत बच्चा बुला रही है। *aurat bacca bulā rahī hai*, The woman is calling a child.

2. को *ko* occurs in association with indirect objects: e.g.

उस आदमी को तीन पुस्तकें दीजिए। *us ādmī ko tīn pustkēn dījie*, Please give that man three books.

मुझे पत्र लिखिए। *mujhe patr likhie*, Please write me a letter.

3. को *ko* occurs frequently as a marker of adverbial expressions. Additional examples to those noted in Lesson VI are
 बुधवार को आओ । *budhvār ko dō*, Come on Wednesday.

वह अपने देश को लौट गया । *vah apne desh ko lauṭ gayā*, He went back to his country.¹

(a) In connection with the last example, note that sometimes place to which motion occurs is best indicated by a noun in the oblique case without a following postposition: e.g.

वह हिन्दुस्तान लौट गया । *vah hindustān lauṭ gayā*, He went back to India.
 वह अपने घर लौट गया । *vah apne ghar lauṭ gayā*, He returned to his home.

This is so chiefly when the place concerned is a geographical locality denoted by a place-name, or is otherwise felt as a specific destination. But it is rarely wrong to use को *ko* in such locutions, though in certain cases if a postposition is used में *meṁ*, पर *par* or की ओर *ki or*, की तरफ *ki taraf* may be preferred: e.g.

वह दफ्तर (में) गया । *vah daftār (meṁ) gayā*, He went to the office (if में *meṁ* is used this sentence may also mean 'he went into the office').

कमरे (में) जाएंगे? *kamre (meṁ) jāēvige?* Are you going to your room?

वह दुकान पर लौट गया । *vah dūkān par lauṭ gayā*, He went back to the shop.
 वह कार की ओर चला । *vah kār ki or calā*, He went (over) to the car (also 'he went towards the car').

4. को *ko* occurs in association with a noun or pronoun, to indicate a close connection in the sentence structure between it and another noun, or sometimes an adjective.² The sentence verb is often होना *honā*, and in this case the noun or adjective usually denotes an abstract quality or condition characterizing the referend of the word with which को *ko* occurs: e.g.

मुझे बहुत खुशी है । *mujhe bahut khūshī hai*, I'm delighted, very pleased.
 मुझे बड़ी प्रसन्नता है । *mujhe bari prasannatā hai*, I'm delighted, very pleased.³

¹ For अपना 'one's own' see Lesson X; for the compound verb form लौट गया *lauṭ gayā* 'returned' see Lesson XVII.

² Only a few adjectives, none of which are in common use attributively (preceding nouns), are found in this construction; all are loanwords.

³ बड़ा *barā* is often used (in concord) as an equivalent of adjectival or adverbial बहुत *bahut*. Note that the above sentence and the preceding one are often used in the sense 'I'm very pleased to meet you'.

मुझे बहुत बड़ी खुशी है । *mujhe bahut barī khūshī hai*, I'm very pleased indeed.
 मुझे आशा है कि . . . *mujhe āshā hai ki . . .*, I hope that . . .
 मुझे आशोस है कि . . . *mujhe aśos hai ki . . .*, I'm sorry that . . .
 उसको मालूम है कि . . . *usko mālūm hai ki . . .*, He knows that . . .¹
 उसको मालूम होता है कि . . . *usko mālūm hotā hai ki . . .*, He thinks, it seems to him that . . .

हमें समय नहीं है । *hamem samay nahīṁ hai*, We haven't time.
 उसे एक बेटा हुआ है । *use ek betā huā hai*, A son has been born to him.
 मुझे हिंदी आती है । *mujhe hindī ātī hai*, I can speak, know Hindi.

This compound postposition means basically 'beside'. Its use in the sense 'near' has been noted above²; by extension it is also used regularly to indicate possession of ordinary chattels which are in a sense 'with one', and also frequently in expressions which describe motion towards a person: e.g.

उसका मकान नदी के पास है । *uskā makān nadī ke pās hai*, His house is near the river.

उसके पास पैसा नहीं है । *uske pās paisā nahīṁ hai*, He has no money.
 आपके पास कितनी पुस्तकें हैं? *āpke pās kitnī pustkē hāṁ?* How many books have you got?

मेरे पास एक गाड़ी है । *mere pās ek gāṛī hai*, I own a car.
 मैं डाक्टर के पास जाऊँगा । *maiṁ dāktaṛ ke pās jāūmgā*, I shall go to the doctor.

(a) Sometimes colloquially this construction will occur where the construction with को *ko* noted above would be expected: e.g. in such an expression as

मेरे पास वक्त नहीं है । *mere pās vagt nahīṁ hai*, I haven't time.

Nouns and pronouns with the postposition का *kā* (and equivalent possessive personal pronouns) are common in possessive expressions which describe ownership of such things as houses, land, etc.; and also

¹ The form मालूम *mālūm* is in origin an Arabic passive participle meaning 'known'. Note the sense distinction in the two examples given containing it.

² See Lesson VI, p. 34.

are found in expressions describing relationship to other people and one's 'possession' of parts of one's body. In all these types of expression what is denoted by the use of का *kā* is a permanent, characteristic or non-fortuitous type of relationship, by contrast with the more 'contingent' possession expressed by use of के पास *ke pās*: e.g.

जमीनदार के दो गाँव थे । *zamindār ke do gānv the*, The zamindar owned two villages.

मेरी एक बड़ी जायदाद थी । *merī ek bari jāyदād thī*, I used to have a large estate.

मेरी एक बहन है, जो . . . *merī ek bahn hai, jo . . .*, I have a sister who . . . उस आदमी की सिक्के एक ही आँख है । *us ādmī kī sirf ek hī āmkkh hai*, That man has only one eye.

(a) In the first two examples cited above, expressing ownership, के पास *ke pās* might occur rather than का *kā*, and the implication of the sentences would be slightly different accordingly.

(b) In English idiom possession is sometimes attributed to inanimate objects; sentences of this type often have Hindi translation equivalents showing का *kā*¹: e.g.

उस संदूक का कोई ताला नहीं है । *us sandūq kā koi tālā nahīm hai*, That box has no lock.

(c) Note the use of का *kā* to form adjectival phrases in sentences such as the following:

मुझे हिन्दी की एक पुस्तक दीजिए । *mujhe hindī kī ek pustak dijye*, Please give me a Hindi book.

जून में आप यहाँ के मौसम से परेशान होंगे । *jūn mēm āp yahān ke mausam se paresān hōnge*, In June you'll find the weather here trying.

पहले कलकत्ता भारत का सबसे बड़ा शहर था । *pahle kalkattā bhārat kā sabse bārā sahr thā*, Formerly Calcutta was the largest city in India.²

¹ में *mēm* is also common in such sentences, e.g.

आपके मकान में कितनी खिड़कियाँ हैं? *āpke makān mēm kitnī khirkhiyām hām?* How many windows has your house?

मेरे सिर में दर्द है । *mere sir mēm dard hai*, I've got a headache.

² The expression सबसे बड़ा *sabse bārā* 'biggest' is explained in Lesson XVI.

मकान के पीछे का खेत मेरे भाई का है । *makān ke pīche kā khet mere bhāī kā hai*, The field behind the house belongs to my brother.
गाँव के लोग । *gānv ke log*, village people

(d) Some usages of masculine singular oblique case possessive forms, not in concord, also occur colloquially. These are really adverbial usages. They are sometimes near equivalents to usages of का *kā* in concord, or equivalents to usages of को *ko*: e.g.

उसके एक बहन है । *uske ek bahn hai*, He's got a sister.

मेरे चोट लगी । *mere cot lagī*, I got hurt.¹

Cf. the following sentences:

उसकी एक बहन है, जो . . . *uski ek bahn hai, jo . . .*, He has a sister, who . . . मुझे चोट लगी । *mujhe cot lagī*, I got hurt.

But adverbial usages of possessive forms often differ in sense from usages of का *kā* in concord. Cf. the following two sentences:

सिर पर उसके एक दुपट्टा है । *sir par uske ek dupattā hai*, Over (her) head she has a shawl.

सिर पर उसका एक दुपट्टा है । *sir par uskā ek dupattā hai*, Over (her) head she has one of her shawls.

In expressions of relationship, adverbial construction is usual if the relationship is not specified in some way; cf. the above examples, and उसके एक बहन है, और दुनिया में कोई प्रौर नहीं । *uske ek bahn hai, aur duniyā meiñ koi aur nahīm*, He's got a sister, and no one else in the (whole) world.²

दर्जी <i>darzī</i> , m., tailor	पैसा <i>paisū</i> , m., pice (1/100 rupee); money (often pl.)
चिट्ठी <i>čitthī</i> , f., letter	�ाक्टर <i>daiktur</i> , m., doctor
खुशी <i>čhusī</i> , f., happiness, pleasure	वक्ता <i>vaktā</i> , m., time
प्रसन्नता <i>prasannatā</i> , f., pleasure	जमीनदार <i>zamindār</i> , m., zamindar
आशा <i>āshā</i> , f., hope	जायदाद <i>jāyदād</i> , f., estate (land)
अफसोस <i>afasos</i> , m., regret	आँख <i>āmkkh</i> , f., eye
नदी <i>nadī</i> , f., river	

¹ The uses of लगना *lagna* 'to be applied' are discussed in Lesson XXI.
चोट *cot* (f.) means 'blow'.

² The second प्रौर *aur* is stressed; see p. 43, n. 1.

सिर <i>sir</i> , m., head	परेशान <i>†paresān (se)</i> , troubled (by)
ताला <i>tālā</i> , m., lock	मालूम <i>†mālūm</i> , known; मुझे मालूम है <i>mujhe mālūm hai</i> , I know;
दर्द <i>dard</i> , m., pain	मुझे मालूम होता है <i>mujhe mālūm hotā hai</i> , it seems to me
खेत <i>khet</i> , m., field	बुलाना <i>bulānā</i> , call
चाट <i>cot</i> , f., blow, knock	पहचानना <i>pahecānā</i> , recognize
दुपट्ठा <i>dupattā</i> , m., shawl	ढूँड़ना <i>dhūnṛkhānā</i> , look for, search out (with direct object)
दुनिया <i>†duniyā</i> , f., world	सिर्फ <i>†sirf</i> , only
बुधवार <i>hudhvār</i> , m., Wednesday	ति <i>ti</i> , conj., that
शुक्रवार <i>śukravār</i> , m., Friday	किसान <i>kisān</i> , m., farmer
मतलब <i>matlab</i> , m., intention, purpose	
भारतवर्ष <i>bhāratvarṣ</i> , m., India	

EXERCISE 17

वह मुझे नहीं पहचानता । मैं उन पत्रों को लिखूँगा । मैं कल आपको किताबें दूँगा । मैं शुक्रवार की घर जा रहा हूँ । क्या आप उनको जानते हैं? उस दिन मैं किताबें पढ़ रहा था । आपको उससे क्या भत्तलब है? क्या आपके पास कलाज है? मुझे कुछ दीजिए । कलकत्ता मैं मेरे पक्के दोस्त हूँ । उस कमरे की कितनी दीवारें हैं? मेरे पास गुस्तके गहीं हैं ।

EXERCISE 18

Please write us a letter. I shall tell¹ you something about this tomorrow. My friend will return to England next week. I'm very pleased about that. I hope you'll go to India. The farmer is looking for the horse. When are you going to your² room? He was standing beside the tree. Have you any children? I've got two sons and a daughter. My village is quite near Agra. Have you any Hindi books?

¹ कहना *kahnd*; or बताना *batānd* (with को *ko*).

² अपना *apnā* (see Lesson X); but the word need not be expressed here.

परेशान <i>†paresān (se)</i> , troubled (by)	मालूम <i>†mālūm</i> , known; मुझे मालूम है <i>mujhe mālūm hai</i> , I know;
मालूम <i>†mālūm</i> , known; मुझे मालूम है <i>mujhe mālūm hai</i> , I know;	मुझे मालूम होता है <i>mujhe mālūm hotā hai</i> , it seems to me
मुझे मालूम होता है <i>mujhe mālūm hotā hai</i> , it seems to me	बुलाना <i>bulānā</i> , call
बुलाना <i>bulānā</i> , call	पहचानना <i>pahecānā</i> , recognize
पहचानना <i>pahecānā</i> , recognize	ढूँड़ना <i>dhūnṛkhānā</i> , look for, search out (with direct object)
ढूँड़ना <i>dhūnṛkhānā</i> , look for, search out (with direct object)	सिर्फ <i>†sirf</i> , only
सिर्फ <i>†sirf</i> , only	ति <i>ti</i> , conj., that
ति <i>ti</i> , conj., that	किसान <i>kisān</i> , m., farmer

LESSON X

THE POSSESSIVE ADJECTIVE अपना *apnā* 'one's own'

1. The form अपना *apnā*, rather than any of the other pronominal possessive adjectives, is used in most cases where a second reference to a possessor is made within a simple sentence, or within one and the same clause of a complex sentence: e.g.

मैं आपको अपना पता दूँगा । *main apko apnā patā dūngā*, I'll give you my address.

आप मुझे अपना पता दीजिए । *āp mujhe apnā patā dījye*, Please give me your address.

आपको अपनी चीजें मिली होंगी? *āpko apnī cīzēn mili hōngī*? You've found your things, I suppose?

(a) Where the referend is in a different clause of a complex sentence अपना *apnā* is not used: e.g.

मैं उससे कहूँगा कि मेरे पिता जी कल आ रहे हैं । *main usse kahūngā ki mere pītā ji kal ā rāhe hām*, I shall tell him that my father is coming tomorrow.

(b) Where a subject pronoun is omitted as understood अपना *apnā* is the possessive used in reference to it: e.g.

मुझे अपना पता दीजिए । *mujhe apnā patā dījye*, Please give me your address.

(c) Where the second reference to the possessor is within the same syntactic unit of the sentence or clause (e.g. within a composite subject or object) अपना *apnā* is not used: e.g.

मैं आरे मेरी बहन घर पर होंगे । *main aur merī bahn ghar par hōngē*, My sister and I will be at home.

मुझे आरे मेरी बहन को सूशी है कि . . . *mujhe aur merī bahn ko khuśī hai ki . . .*, My sister and I are glad that . . .

(d) Note that अपना *apnā* refers to a subject noun or pronoun, if one is present or understood; only if a subject referend is not present or understood will it refer to an oblique case noun or pronoun. Hence the sense of such a sentence as the following is unambiguous:

¹ The verb मिलना *milnā* 'accrue' is introduced in Lesson XV. A word-for-word English rendering of the example is 'Your things will have accrued to you?'

आपको आपके पिता जी अपने देश का इतिहास बताएंगे । *āpko āpke pitā jī apne des kā itihās batāenge*, Your father will tell you the history of his country. (not 'your country')¹

2. अपना *apnā* is also used as follows:

(a) Impersonally, where there is no referend for it in a sentence: e.g.
अपना काम अच्छी तरह करना अच्छा है । *apnā kām acchī tarah karnā acchā hai*, To do one's work well is good.²

(b) Intensively, following a possessive pronoun: e.g.

मेरी अपनी कहानी बहुत लंबी है *merī apnī kahānī bahut lambī hai*, My own story is very long.

VERBAL EXPRESSIONS WITH करना *karnā* and होना *honā*

Many words associate with the verbs करना *karnā* and होना *honā* to form verbal expressions, transitive and intransitive respectively. Some examples of expressions based on an adjective, e.g. बंद *band* 'closed', are:

मैं नौ बजे दरवाजा बंद करता हूँ । *main nau baje³ darvāzā band kartā hūm*, I close the door at nine o'clock.

दरवाजा नौ बजे बंद होता है । *darvāzā nau baje band hotā hai*, The door is closed at nine o'clock.

दरवाजा नौ बजे बंद होता था । *darvāzā nau baje band hotā thā*, The door used to be closed at nine o'clock. (a general case)

कल दरवाजा नौ बजे बंद हुआ था । *kal darvāzā nau baje band huā thā*, Yesterday the door was closed at nine o'clock. (a specific action)

(a) Compare with the above expressions usages of बंद *band* with the present and past tense forms of होना *honā*: e.g.

दरवाजा बंद है । *darvāzā band hai*, The door is closed.

दरवाजा बंद था । *darvāzā band thā*, The door was closed.

¹ There are, however, some cases, which need not be noted here, where ambiguities in the use of अपना *apnā* occur.

² For the use of the infinitive as a noun see Lesson XIX, pp. 119 ff.

³ For expressions of time see Lesson XI, pp. 66 ff.

VERBAL EXPRESSIONS WITH करना *karnā* and होना *honā* 57

(b) Some similar pairs of complementary verbal expressions are given below. Note that members of some pairs have the same English translation equivalent (used transitively and intransitively).

इस्तेमाल होना <i>‡istemāl honā</i> , be used	इस्तेमाल करना <i>‡istemāl karnā</i> , use
शुरू होना <i>‡shurū honā</i> , begin	शुरू करना <i>‡shurū karnā</i> , begin
आरंभ होना <i>ārambh honā</i> , begin	आरंभ करना <i>ārambh karnā</i> , begin
खत्म होना <i>‡khatm honā</i> , finish	खत्म करना <i>‡khatm karnā</i> , finish
समाप्त होना <i>samāpt honā</i> , finish	समाप्त करना <i>samāpt karnā</i> , finish
प्राप्त होना <i>prāpt honā</i> , be available, obtained	प्राप्त करना <i>prāpt karnā</i> , obtain
पैदा होना <i>‡paidā¹ honā</i> , be born, produced	पैदा करना <i>‡paidā¹ karnā</i> , produce, give birth to
दिदा होना <i>biddā¹ honā</i> , depart	दिदा करना <i>biddā¹ karnā</i> , dispatch; see off
रवाना होना <i>‡ravānā¹ honā</i> , depart	रवाना करना <i>‡ravānā¹ karnā</i> , dispatch; see off
वापस होना <i>‡vāpas honā</i> , be returned	वापस करना <i>‡vāpas karnā</i> , give back
गरमियाँ आगे महीने में शुरू होंगी <i>garmiyāṁ agle nūhīne mēṁ shurū hōngī</i> , The hot weather will begin during next month.	
छुट्टी कल खत्म हुई । <i>chuttī kal khatm hui</i> , The vacation finished yesterday.	
मेरी बेटी अप्रैल में पैदा हुई । <i>merī bētī aprail merī paidā hui</i> , My daughter was born in April.	
मेरी किताब जल्दी वापस कीजिए । <i>merī kitāb jaldi vāpas kījīe</i> , Please return my book quickly.	

(c) Some of the expressions (the first four pairs cited) noted in (b) above are based on nouns, and may be termed 'conjunet verbs' in that the nouns in these expressions have lost their syntactic identity, and are connected syntactically only with the following करना *karnā* or होना *honā*, with which they form enlarged verbal units. Note that these are different in their syntax from another, very large class of verbal expressions showing nouns in looser association with करना *karnā* and होना *honā*. The noun in these latter expressions can be directly associated with preceding expressions involving different postpositions (usually the possessive का *hā*). Some

¹ Final -ā in these words is invariable.

examples follow of verbal expressions showing nouns that can be preceded by this postposition, which of course shows normal concord:

इंतजार करना *intazār karnā*, wait (for)
 प्रतीक्षा करना *pratikṣā karnā*, wait (for)
 प्रयोग होना, करना *prayog honā, karnā*, be used, use
 प्रशंसा होना, करना *praśānsā honā, karnā*, be praised, praise

मैं उसका इंतजार करूँगा। *maiṁ uskā intazār karūṅgā*, I shall wait for him.
 मैं उसकी प्रतीक्षा करूँगा। *maiṁ uskī pratikṣā karūṅgā*, I shall wait for him.
 मैं दस बजे तक इंतजार करूँगा। *maiṁ das baje tak intazār karūṅgā*, I shall wait till ten o'clock.
 आजकल इस भाषीन का प्रयोग होता है। *ājkal is maśū kā prayog hotā hai*: Nowadays this machine is used.
 उसकी प्रशंसा सारे देश में हो रही है। *uskī praśānsā sāre des meṁ ho rahi hai*: He is being praised over the whole country.

(d) Some expressions based on nouns are used either with preceding का *kā* or as conjunct verbs. Examples are तलाश करना *talāsh karuā* 'look for', and इस्तेमाल करना *īstemāl karnā* 'use' (most commonly conjunct verbs).

मैं किताब (की) तलाश करूँगा। *maiṁ kitāb (ki) talāsh karūṅgā*, I shall look for the book.

(e) Note the adjectival use of the word सत्तम *khatm* in the expression खत्तम है *khatm hai* 'it's finished'. (This usage and the tendency noted in (d) above for expressions based on nouns to be used as conjunct verbs are due to influence of the adjectival type of syntax of expressions like बंद होना *band honā* on expressions based on nouns.)

(f) In sentences of neutral style and emphasis negatives usually precede verb components of conjunct verbs, but sometimes precede their noun components. Negatives used with the other types of verbal expression discussed in this section regularly precede their verb components in such sentences.

¹ Pronounced with unstressed *i* in second syllable in Urdu-influenced usage; less often so otherwise. Similar pronunciations are found in other Arabic loan-words originally containing the vowel sequence *i — i — a*.

examples follow of verbal expressions showing nouns that can be preceded by this postposition, which of course shows normal concord:

इंतजार करना *intazār karnā*, wait (for)
 प्रतीक्षा करना *pratikṣā karnā*, wait (for)
 प्रयोग होना, करना *prayog honā, karnā*, be used, use
 प्रशंसा होना, करना *praśānsā honā, karnā*, be praised, praise

मैं उसका इंतजार करूँगा। *maiṁ uskā intazār karūṅgā*, I shall wait for him.
 मैं उसकी प्रतीक्षा करूँगा। *maiṁ uskī pratikṣā karūṅgā*, I shall wait for him.
 मैं दस बजे तक इंतजार करूँगा। *maiṁ das baje tak intazār karūṅgā*, I shall wait till ten o'clock.
 आजकल इस भाषीन का प्रयोग होता है। *ājkal is maśū kā prayog hotā hai*: Nowadays this machine is used.
 उसकी प्रशंसा सारे देश में हो रही है। *uskī praśānsā sāre des meṁ ho rahi hai*: He is being praised over the whole country.

(d) Some expressions based on nouns are used either with preceding का *kā* or as conjunct verbs. Examples are तलाश करना *talāsh karuā* 'look for', and इस्तेमाल करना *īstemāl karnā* 'use' (most commonly conjunct verbs).

मैं किताब (की) तलाश करूँगा। *maiṁ kitāb (ki) talāsh karūṅgā*, I shall look for the book.

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(f) In sentences of neutral style and emphasis negatives usually precede verb components of conjunct verbs, but sometimes precede their noun components. Negatives used with the other types of verbal expression discussed in this section regularly precede their verb components in such sentences.

¹ Pronounced with unstressed *i* in second syllable in Urdu-influenced usage; less often so otherwise. Similar pronunciations are found in other Arabic loan-words originally containing the vowel sequence *i — i — a*.

मैं नौ बजे काम शुरू नहीं करता। *maiṁ nau baje kām śūrū nahīn kartā*, I don't start work at nine o'clock.
 मैं नौ बजे दरवाजा बंद नहीं करूँगा। *maiṁ nau baje darvāzā band nahīn karūṅgā*, I shan't shut the door at nine o'clock.
 वह मेरा इंतजार नहीं करेगा। *vah merā intazār nahīn karegā*, He won't wait for me.

पता *patā*, m., track, trace; address
 इतिहास *ītihās*, m., history
 कहानी *kahānī*, f., story, short story
 नौ बजे *nau baje*, at nine o'clock
 अप्रैल *april*, m., April
 छुट्टी *chuṭṭī*, f., holiday, leave, vacation
 वर्ष *vars*, m., year
 हिन्दू *hindū*, m., Hindu
 ज्ञान *jñān*, m., knowledge
 आना *ānā*, m., anna (½ rupee, old style)
 ऋग्वेद *r̥gved*, m., Rigveda
 इंद्र *indra*, m., Indra
 अनाज *anāj*, m., grain
 लंबा *lambā*, long; tall
 बंद *band*, closed
 हर (एक) दिन *har (ek) diu*, every day
 तलाश करना *talāsh karnā*, look for
 पसंद आना *pasand ānā*, be pleasing to; मुझे... पसंद आता है *mujhe... pasand dītā hai*, I like ...

वह अपनी बहून से हिंदी लोलता है। आपको अपना कमरा पसंद आता है? वह और उसकी पत्नी दोनों हर एक दिन बहुर्जाते हैं। मेरी अपनी पुस्तकें सब हिंदी की हैं। वह आज अपने देश को लौट रहा है। काम आठ बजे शुरू होता है। मेरे अब काम शुरू कर रहा है। अब काम खत्तम करें। आप इस पुस्तक से हिंदी का कुछ ज्ञान प्राप्त करेंगे। आजकल आने वाले इस्तेमाल नहीं होते, लेकिन गाँव के लोग अभी तक आनों में गिनते हैं। क्या ऋग्वेद में इंद्र का उल्लेख है? आप कल तक मेरी किताब यापस कीजिए। मैं रोज यहाँ उसका इंतजार करता हूँ, लेकिन आम तौर से वह ठीक वक्त पर नहीं आता।

EXERCISE 20

He always puts his books on that table. I shall give you my book. I shall give you¹ back your book. He went to London yesterday because his brother was arriving from India. My wife and I hope that you will write us¹ a letter when you arrive home. Which month were you born in? Have you any mangoes? No, they're finished. I shall finish your book tomorrow. Why is the door shut? I was looking for² you yesterday. He set off yesterday. I shall see them off. Does your country produce a lot of grain?

¹ The pronoun need not be expressed here.

² Either द्युमना *dhūmānā* or तलास करना *talās karnā*; with a personal object, as here, the former is perhaps slightly more natural.

LESSON XI

NUMERALS

1. Cardinals

1 एक	<i>ek</i>	33 तेतीस	<i>taintīs</i>
2 दो	<i>do</i>	34 चौतीस	<i>cauntīs</i>
3 तीन	<i>tin</i>	35 पंतीस	<i>paintīs</i>
4 चार	<i>cār</i>	36 छत्तीस	<i>chattīs</i>
5 पाँच	<i>pāmc</i>	37 सैतीस	<i>saintīs</i>
6 छह, छः, छे	<i>chah, chah, chai</i>	38 अङ्गतीस	<i>artīs</i>
7 सात	<i>sāt</i>	39 उनतालीस	<i>untālis</i>
8 आठ	<i>āth</i>	40 चालीस	<i>cālis</i>
9 नौ	<i>nau</i>	41 इकतालीस	<i>ikatālis</i>
10 दस	<i>das</i>	42 बयालीस	<i>bayālis</i>
11 ग्यारह	<i>gyārah¹</i>	43 तेतालीस	<i>taintālis</i>
12 बारह	<i>bārah</i>	44 चवालीस	<i>cavālis</i>
13 तेरह	<i>terah</i>	45 पेतालीस	<i>paintālis</i>
14 चौदह	<i>caudah</i>	46 छियालीस	<i>chiyālis</i>
15 पंदह	<i>pandrah</i>	47 सैतालीस	<i>saintālis</i>
16 सोलह	<i>solah</i>	48 अङ्गतालीस	<i>artālis</i>
17 सत्रह, सत्तरह	<i>satrah, sattrah</i>	49 उनचास	<i>uncās</i>
18 अठारह	<i>āthārah</i>	50 पचास	<i>pacās</i>
19 उन्नीस	<i>unnis</i>	51 इक्यावन	<i>ikyāvan</i>
20 बीस	<i>bīs</i>	52 बावन	<i>bāvan</i>
21 इक्कीस	<i>ikkis</i>	53 तिरपन	<i>tirpan</i>
22 बाईस	<i>bāis</i>	54 चौवन	<i>cavān</i>
23 तेईस	<i>teis</i>	55 पचपन	<i>pacpan</i>
24 चौबीस	<i>caubis</i>	56 छप्पन	<i>chappan</i>
25 पञ्चीस	<i>paccis</i>	57 सत्तावन	<i>sattāvan</i>
26 छब्बीस	<i>chabbis</i>	58 अङ्गावन	<i>artāvan</i>
27 सत्ताईस	<i>sattāis</i>	59 उनसठ	<i>unsath</i>
28 अङ्गाईस	<i>āthāis</i>	60 साठ	<i>sāth</i>
29 उनतीस	<i>unnis</i>	61 इक्सठ	<i>iksath</i>
30 तीस	<i>tis</i>	62 बासठ	<i>bāsath</i>
31 इक्तीस	<i>ikattīs</i>	63 तिर्सठ	<i>tirsath</i>
32 बत्तीस	<i>battīs</i>	64 चौसठ	<i>caumisath</i>

¹ The numerals 11-18, ending in *-ah*, have common variant pronunciations with long *a* and no aspiration in final syllable.

65 पेंसठ	<i>painsath</i>	87 सत्तासी, सतासी	<i>sattāsī, satāsī</i>
66 छियासठ	<i>chiyāsath</i>	88 अट्टासी, अटासी	<i>atthāsī, athāsī</i>
67 सरसठ	<i>sarsath</i>	89 नवासी	<i>navāsī</i>
68 अड्सठ	<i>arsath</i>	90 नब्बे, नब्बे	<i>nabbe, nabbe</i>
69 उनहत्तर	<i>unhattar</i>	91 इक्यानवे	<i>ikyānve</i>
70 सत्तर	<i>sattar</i>	92 बानवे	<i>bānve</i>
71 इक्हत्तर	<i>ik'hattar¹</i>	93 तिरानवे	<i>tirānve</i>
72 बहूत्तर	<i>bahattar</i>	94 चौरानवे	<i>caurānve</i>
73 तिहत्तर	<i>tihattar</i>	95 पचानवे	<i>pacānve</i>
74 चौहत्तर	<i>cauhattar</i>	96 छियानवे	<i>chiyānve</i>
75 पचहत्तर	<i>pac'hattar¹</i>	97 सत्तानवे	<i>sattānve</i>
76 छिहत्तर	<i>chihattar</i>	98 अट्टानवे	<i>atthānve</i>
77 सतहत्तर	<i>sat'hattar¹</i>	99 निन्यानवे	<i>ninyānve</i>
78 अठहत्तर	<i>athhattar</i>	100 सौ	<i>sau</i>
79 उन्यासी, उन्नासी	<i>unyāsī, unuāsī</i>	101 एक सौ एक	<i>ek sau ek</i>
80 अस्सी	<i>assi</i>	121 एक सौ इक्कीस	<i>ek sau ikkīs</i>
81 इक्यासी	<i>ikyāsī</i>	200 दो सौ	<i>do sau</i>
82 बयासी	<i>bayāsī</i>	1,000 (एक) हजार	<i>(ek) hazār</i>
83 तिरासी	<i>tirāsī</i>	(एक) सहस्र	<i>(ek) *sahasra</i>
84 चौरासी	<i>caurāsī</i>	2,000 दो हजार	<i>do hazār</i>
85 पचासी	<i>pacāsī</i>	100,000 एक लाख	<i>ek lākh</i>
86 छियासी	<i>chiyāsī</i>	10,000,000 एक करोड़	<i>ek karor</i>

(a) Divided into crores and lakhs the number 13,478,241 reads 1,34,78,241:

एक करोड़ चाँतीस लाख अठहत्तर हजार दो सौ इक्कालीस *ek karor cauñtīs lākh atthattar hazār do sau ikkīs*.

(b) There are variant pronunciations and spellings for a considerable number of the cardinal numerals; only a few are indicated above.

(c) हजार *hazār* and सहस्र *sahasra* are usually used as nouns, and prefixed by एक *ek*; लाख *lākh* and करोड़ *karor* as single terms are always prefixed by एक *ek*: e.g.

उस ज़िले में एक लाख ग्रामी रहते हैं। *us zile mein ek lākh ādmī rahte hain*,
A hundred thousand people live in that district.

¹ Note the pronunciation and transliteration of these forms. The apostrophe of the transliterations indicates that *h* is separate syllabically from the preceding consonant, and is voiced.

(d) Cardinal numbers (and other adjectives) are often followed by collective singular nouns, where the objects concerned are not of individual importance: e.g.

दो प्याला चाय *do pyālā cāy*, two cups of tea

तीन रुपया *tim rupuya*, three rupees

छह महीने में *chah mahīne mem*, in six months

Compare the use of singular nouns possible, for instance, after reduplicated क्या *kyā*: e.g.

आप उनसे क्या क्या बात करेंगे? *āp unse kyā kyā bāt karenigē?* What will you talk to him about?

(e) Cardinal numerals are often combined in pairs, usually hyphenated, expressive of an approximate number, e.g. दो-चार *do-čār*, दस-पाँच *das-pāñc*. Note unhyphenated दो एक *do ek* 'about two', i.e. 'very few', and the analogous use of suffixed एक *ek* in the sense 'approximately' with other numerals.

2. Ordinals

1st पहला	<i>pahlā</i>	6th छठा	<i>chathā</i>
2nd दूसरा	<i>dūsrā</i>	7th सातवाँ	<i>sātvāṁ</i>
3rd तीसरा	<i>tisrā</i>	8th आठवाँ	<i>āthvāṁ</i>
4th चौथा	<i>cauthā</i>	9th नवाँ	<i>navāṁ</i>
5th पाँचवाँ	<i>pāñcavāṁ</i>		

(a) In formal Hindi, especially the written language, Sanskrit ordinals are sometimes found, especially for the lower numbers, viz.

1st प्रथम	<i>pratham</i>	3rd तृतीय	<i>tritīy</i>
2nd द्वितीय	<i>dvitīy</i>	4th चतुर्थ	<i>caturth</i>

Others occur occasionally, e.g. in the names of certain Hindu festivals, chapter numbers of some books, etc. But use of the ordinals in *-vāṁ* (regular from सातवाँ *sātvāṁ* on) is rarely inappropriate.

(b) 101st is एक सौ एकवाँ *ek sau ekvāṁ*

102nd is एक सौ दोवाँ *ek sau dovāṁ*

103rd is एक सौ तीनवाँ/तीसरा *ek sau tīñvāṁ/tisrā*

3. Fractions

½ आधा *ādhā*
 ⅓ एक तिहाई *ek tihāī*
 ⅔ एक चौथाई *ek cauthāī*
 ⅓ पाँचवाँ भाग, हिस्सा *pūñcvāñ bhāg, phissā*; एक बटे पाँच *ek bate pāñcā*
 ⅔ दो बटे पाँचवाँ हिस्सा *do bate pūñcvāñ phissā*; दो बटे पाँच *do bate pāñcā*
 4/5 चार सात बटे आठवाँ हिस्सा *car sāt bate āñhvāñ phissā*; चार सात बटे आठ
 $cār sāt bate āth$

आधी किताबें *ādhī kitābēñ*, half the books

उसका आधा *uskā ādhā*, half of that

एक चौथाई किताबें *ek cauthāī kitābēñ*, a quarter of the books

दुनिया की तीन चौथाई *duniyā kī tīn cauthāī*, three-quarters of the world

(a) As the examples show, आधा *ādhā* is used as an adjective and a noun, while the other fractions given are used as nouns only, often as 'measure nouns' (i.e. with an immediately following noun denoting a substance of which an amount is measured).¹

(b) एक आध *ek ādh* (with singular noun) means 'about one, one or two': e.g. में भारत में एक आध महीना बिताऊँगा। *main bhārat meni ek ādh mahinā bitāūñgā*, I shall spend a month or so in India.

(c) Note particularly the following invariable expressions:

पौन *paun*, three-quarters of
 पौने *paune*, less a quarter
 सवा *savā*, plus a quarter; $1\frac{1}{4}$ times²
 डेह *deh*, one and a half; $1\frac{1}{2}$ times²
 ढाई *dhāī*, two and a half; $2\frac{1}{2}$ times²
 साढे *sārhe*, plus a half (from $3\frac{1}{2}$)
 पौन सेर दूध *paun ser dūdh*, three-quarters of a seer of milk
 पौने पञ्चीस *paune paccis*, 24 $\frac{1}{2}$
 सवा रुपया *savā rupayā*, $1\frac{1}{4}$ rupees
 सवा सौ *savā sau*, 125
 डेह रुपया *deh rupayā*, $1\frac{1}{2}$ rupees

¹ Other expressions of quantity are also used in this way, e.g. तीन सेर दूध *tin ser dūdh* 'three seers of milk', दो प्याला चाय *do pyālā cāy* 'two cups of tea', कितने सेर दूध? *kitne ser dūdh?* 'how many seers of milk?'

² With the words सौ *sau*, हजार *hazār*, लाख *lākh*, करोड़ *karor*.

डेह सौ *deh sau*, 150
 ढाई चम्मच *dhāī cāmmac*, $2\frac{1}{2}$ spoons(full)
 ढाई हजार *dhāī hazār*, 2,500
 साढे प्यारह *sārhe gyārah*, $11\frac{1}{2}$

पौन *paun* is used as a measure noun; its sphere of usage is rather restricted. पौने *paune* and साढे *sārhe* are used with numerals only. The other forms given are used with both nouns and numerals.

4. Aggregatives

दोनों *donōñ*, both
 तीनों *tīnōñ*, all three
 चारों *cārom*, all four
 बीसों *bīsōñ*, all twenty
 बीसियों *bīsiyōñ*, scores of
 सौकड़ों *saukṛōñ*, hundreds of
 हजारों *hazāroñ*, thousands of

हम तीनों जाएँगे। *ham tīnōñ jāēñge*, The three of us will go.
 शहर के चारों ओर देहात है। *shahr ke cārom or dehāt hai*, All around the village
 lies the countryside.

नदी में सौकड़ों आदमी नहीं, हजारों आदमी स्नान करते हैं। *nadī meni saukṛōñ ādmī
 nahīñ, hazāroñ ādmī snān karte hāñ*, Not hundreds but thousands of
 men bathe in the river.

(a) Note that aggregatives are based both on cardinal numerals and on nouns expressing numerical quantity such as बीसी *bīsi* 'a score', सौकड़ा *saukṛā* 'an amount of a hundred'; as well as occasionally on nouns which have no numerical connotation, e.g. महीना *mahinā*:

महीनों बीत गए। *mahinōñ bīt gae*, Months passed.³

5. Multiplicatives

These are chiefly formed with the adjectival suffix *-gunā*. Often they are followed by adjectives. Some variant forms for lower multiplicatives are found, almost all based on unmodified cardinal numerals.

दुगुना, दूना *dugunā, dūnā*, twofold
 तिगुना *tigunā*, threefold

³ बीत गए *bīt gae* 'passed': compound verb. See lesson XVII.

चौगुना *cungunā*, fourfold
 पचगुना *pacgunā*, fivefold
 छाँगुना, छगुना *chaigunā*, *chagunā*, sixfold
 सतगुना *salgunā*, sevenfold
 अठगुना *athgunā*, eightfold
 नौगुना *naugunā*, ninefold
 दसगुना *dasgunā*, tenfold
 एारहगुना *gyārahgunā*, elevenfold

दिल्ली इलाहाबाद से दुगुना बड़ा शहर है। *dilkī iihilubād se dugunā barā sahr hai*,
 Delhi is twice as big a city as Allahabad.¹

TIME

1. The word घंटा *ghantā* means a period of one hour. Hours of the clock are expressed by means of the perfective participle of the verb बजना *bajnā* 'to sound, resound', as follows:

एक बजा *ek bajā*, one o'clock
 एक बजा है। *ek bajā hai*, It is one o'clock.
 एक बजे *ek baje*, at one o'clock
 दो बजे *do baje*, two o'clock
 दो बजे हैं। *do baje hain*, It is two o'clock.
 दो बजे *do baje*, at two o'clock

(a) The use of पौन paun, सवा savā, देरू derū, छाँ छाँ dhāī, and साँहे sārhe in expressions of time is illustrated by the following examples:

पौन बजा *paun bajā*, 12.45
 पौन बजा है। *paun bajā hai*, It is 12.45.
 पौन बजे *paun baje*, at 12.45
 सवा बजा *savā bajā*, 1.15
 सवा बजा है। *savā bajā hai*, It is 1.15.
 सवा बजे *savā baje*, at 1.15

Similarly

देरू बजा *derū bajā*, 1.30
 पौने दो बजे *paune do baje*, 1.45
 पौने दो बजे हैं। *paune do baje hain*, It is 1.45.
 पौने दो बजे *paune do baje*, at 1.45

¹ The use of से se in comparisons is explained in Lesson XVI.

Similarly

सवा दो बजे *savā do baje*, 2.15
 छाँ छाँ बजे *dhāī dhāī baje*, 2.30
 साँहे तीन बजे *sārhe tīn baje*, 3.30

2. Minutes before and after the hour can be expressed as in the following examples:

पाँच बजने में दस मिनट *pāñc bajne mein das minaṭ*, 4.50
 पाँच बजने में दस मिनट बाकी हैं। *pāñc bajne mein dus minaṭ bākī hain*, It is 4.50.
 पाँच बजने से दस मिनट पहले *pāñc bajne se das minaṭ pahle*, at 4.50
 पाँच बजकर दस मिनट *pāñc bajkar das minaṭ*, 5.10
 पाँच बजकर दस मिनट हुए हैं। *pāñc bajkar das minaṭ hue hain*, It is 5.10.
 पाँच बजकर दस मिनट पर *pāñc bajkar das minaṭ par*, at 5.10

(a) The hours 4.50 and 5.10 may also be expressed as चार पचास *cār pacās* and पाँच दस *pāñc das*. This is normal timetable usage but is also fairly common elsewhere.

3. Translation equivalents of the locutions 'a.m.', 'p.m.' are illustrated in the following examples:

पाँच बजे सुबह को *pāñc baje suah ko*, 5 a.m.
 सुबह के पाँच बजे *subah ke pāñc baje*, at 5 a.m.
 दो बजे दिन को *do baje din ko*, 2 p.m.
 दिन के दो बजे *din ke do baje*, at 2 p.m.
 पाँच बजे शाम को *pāñc baje śām ko*, 5 p.m.
 शाम के पाँच बजे *śām ke pāñc baje*, at 5 p.m.
 दो बजे रात को *do baje rāt ko*, 2 a.m.
 रात के दो बजे *rāt ke do baje*, at 2 a.m.

(a) सुबह *subah* runs from daybreak to about 11 a.m., दिन to about 3 or 4 p.m., शाम *śām* to about 9 p.m. Colloquially, the postpositions को *ko* and के *ke* in these usages are sometimes dropped.

(b) Note the form of expressions which refer to a day as well as a time of day:

आज सुबह (को) पाँच बजे *āj subuh (ko) pāñc baje*, at 5 a.m. today
 कल शाम (को) पाँच बजे *kal śām (ko) pāñc baje*, at 5 p.m. yesterday, or tomorrow
 परसों रात (को) तीन बजे *parsoṁ rāt (ko) tīn baje*, at 3 a.m. two days ago, or ahead

(e) The word पहर *pahr*, meaning a 'watch of the day or night', i.e. three hours, is in common use in a number of expressions. Some of these are:

(ठीक) दोपहर (*thik*) *dopahr*, midday (i.e. the end of the second watch)
 तीसरा पहर *tīrā pahr*, the early afternoon
 दोपहर के बाद *dopahr ke bād*, in the afternoon
 पहर रात (को) *pahr rāt (ko)*, late at night
 आठों पहर *āthōm pahr*, twenty-four hours long

DATES

1. Days of the week, and months of the year (Christian and Vikramāditya):

रविवार <i>ravivār</i> , इत्वार <i>itvār</i> , Sunday
सोमवार <i>somvār</i> , Monday
मंगलवार <i>maṅgalvār</i> , Tuesday
बुधवार <i>budhvār</i> , Wednesday
बृहस्पतिवार <i>bṛhaspativār</i> , गुरुवार <i>guruvār</i> , Thursday
शुक्रवार <i>sukravār</i> , Friday
शनिवार <i>śanivār</i> , Saturday

जनवरी <i>janvari</i>	चैत <i>cait</i>
फरवरी <i>farvari</i>	बैसाख <i>baisākh</i>
मार्च <i>mārc</i>	जेठ <i>jet̪h</i>
अप्रैल <i>aprail</i>	असाह <i>asāh</i>
मई <i>mai</i>	सावन <i>sāvan</i>
जून <i>jūn</i>	भादो <i>bhādōm</i>
जुलाई <i>julāī</i>	क्वार <i>kvār</i>
अगस्त <i>agast</i>	कात्तिक <i>kāttik</i>
सितंबर <i>sitambar</i>	अगहन <i>ag'han</i> ¹
अक्टूबर <i>aktūbar</i>	पूस <i>pūs</i>
नवंबर <i>navambar</i>	माघ <i>māgh</i>
दिसंबर <i>disambar</i>	फागुन <i>phāgun</i>

(a) Expressions of time involving days of the week show को *ko*, those involving months में *mein*: e.g.

सोमवार को *somvār ko*, on Monday
 अक्टूबर में *aktūbar mein*, in October

¹ See p. 62, n. 1.

(b) The dates of Hindu rites and festivals are determined according to the विक्रमादित्य *vikramāditya* calendar, which is based on lunar months, each with a 'bright phase' (शुक्ल पक्ष *śukl paks*) and a 'dark phase' (कृष्ण पक्ष *kṛṣṇ paks*). Months begin with the full moon, the कृष्ण पक्ष *kṛṣṇ paks* following. A thirteenth intercalary month is added every thirty months to keep these months in step with the seasons. The month चैत *cait* begins in mid-March or earlier.

The Sanskrit forms and some variant Hindi forms of the names of the विक्रमादित्य *vikramāditya* lunar months are also found alongside the Hindi ones given above.

2. The word तारीख *tārikh* (f.) means 'date'. It is implied in expressions of date such as

पहली जनवरी <i>pahli janvari</i> , January 1st
पहली जनवरी को <i>pahli janvari ko</i> , on January 1st
दूसरी मार्च <i>dūsri mārc</i> , March 2nd
दूसरी मार्च को <i>dūsri mārc ko</i> , on March 2nd

(a) For dates other than the first or second of a month cardinals are generally used: e.g.

आठ सितंबर *āth sitambar*, September 8th
 आठ सितंबर को *āth sitambar ko*, on September 8th

(b) The word तारीख *tārikh* can also be used in alternative forms of the above expressions: e.g.

जनवरी को पहली तारीख *janvari ki pahli tārikh*
 सितंबर को आठ तारीख को *sitambar ki āth tārikh ko*

3. Years of the Christian era are usually denoted by the numeral preceded by the designation सन् *san*, derived from Arabic and meaning 'year': e.g.
 सन् उन्नीस सौ इक्सठ की सत्रह मई को *san unniś sau iksaṭh ki satrah mai ko*,
 on 17th May 1961

(a) Years of the विक्रमादित्य *vikramāditya* era (57 or 58 years ahead of the Christian) are similarly prefixed by the noun सवत् *savat*. Other systems of dating include the शक *sak* era (77 or 78 years behind the Christian), used officially by the Indian government in conjunction with the Christian era.

VOCABULARY

जिला <i>zilā</i> , m., administrative district	घड़ी <i>gharī</i> , f., watch; मेरी घड़ी में <i>merī gharī merī</i> , by my watch
प्याला <i>pyālā</i> , m., cup	भाषण <i>bhāṣāṇ</i> , f., speech, lecture
चाय <i>cāy</i> , f., tea	घटना <i>ghaṭnā</i> , f., incident, happening
भाग <i>bhāg</i> , m., part	नया <i>nayā</i> , new
हिस्सा <i>ṭhissā</i> , m., part	खराब <i>ṭkharāb</i> , bad; spoiled
सेर <i>ser</i> , m., seer (measure of weight, approximately 1 kg.)	बाकी <i>ṭbāqī</i> , remaining, left over (invariable)
मन <i>man</i> , m., mind (measure of weight, = 40 seers)	स्नान करना <i>snān karnā</i> , bathe
चम्मच <i>cammac</i> , m., spoon	बीतना <i>bitnā</i> , pass by (of time)
देहात <i>dehāt</i> , m., country(side)	बिताना <i>bitānā</i> , spend (time)
इलाहाबाद <i>īlāhābād</i> , m., Allahabad	के चारों ओर/तरफ <i>ke cārōṁ or/taraf</i> , on all four sides, all around
समुद्र <i>samudr</i> , m., sea, ocean	

EXERCISE 21

मेरे पास पचहत्तर नए पैसे हैं। बारह आने पचहत्तर नए पैसे होते हैं। तीन चौथाई दुनिया समुद्र है। ढाई सौ। पाँच सौ इकतीस। दो हजार दो सौ बाईस। तीन लाख चार हजार आठ सौ सेतालीस। तीन करोड़ इकतालीस लाख पैसाठ हजार तीन सौ सात। मैं उससे दुगुना काम करता हूँ। वह छठी कलास में पढ़ते हैं। अगले साल सातवीं में पढ़ेगी। मनों अनाज सराब हुआ। पौने चार बजे हैं। जी नहीं, मेरी घड़ी में चार बजने से दस मिनट बाकी हैं। गाड़ी छह बजकर तीन मिनट पर पहुँचती है। ग्राज शाम को साढ़े चाठ बजे एक भाषण है। मैं तेवीं जून को घर जा रहा हूँ। यह घटना भनू उन्नीस सौ उनतीस की चौबीस अक्टूबर को हुई।

EXERCISE 22

I've been learning Hindi for a month or so. 150. 754. 9,876. 15,378,492. 9,132,444. He does twice as much work as me. Thousands of people will come here next month. I arrived at 3.30. It's now twenty-five past seven. I'm going at twenty to eight. Come at 5.30 p.m. Come at 8.30 p.m. tomorrow. My son was born on April 1st. We shall begin work on Wednesday.

¹ नया पैसा *nayā paisā*, one-hundredth of a rupee in the reformed currency; with the disappearance of the old currency, the word पैसा *paisā* is increasingly used without the adjective.

LESSON XII

CONSTRUCTIONS WITH THE POSTPOSITION ने ne

1. THE sentence

वह किताब लिख रहा था *vah kitāb likh rahā thā*

means 'he was writing the book', but 'he wrote the book' is translated
उसने किताब लिखी *usne kitāb likhī*.

In this sentence, in which the verb is transitive and perfective, we find, first, that in the initial position in the sentence, which we have seen is taken characteristically by sentence subjects in sentences of neutral style and emphasis, there occurs not the direct case form वह *vah*, but the oblique case form उस *us*, with the postposition ने *ne*. Secondly, the verb shows concord not with this form but with the word किताब *kitāb*, which, with regard to its non-initial position, may be classified as its direct object.

Constructions showing the postposition ने *ne* with positionally-determined oblique case sentence subjects, and the form of the verb determined with reference to sentence objects, not subjects, are regular in Hindi (with various qualifications which will be stated) where finite verbs are transitive and perfective.¹

2. Note the importance of the form taken by the object in constructions involving ने *ne*. If an indefinite object² is present, or implied, the verb is in concord with it, as in the above example; but otherwise (i.e. if the object is definite,² or if no specific direct object is expressed or implied) the

¹ These constructions have evolved from constructions in the earlier language which showed inflected agentive forms in initial sentence position, and past participles in concord with non-initial grammatical subjects, in other words, constructions which expressed 'he wrote the book' as 'by him the book was written'. As the language evolved, however, the position of nouns and pronouns in sentences became a more important marker of their role as subject or object than their grammatical form, so that for modern Hindi it is advisable in general to consider initially occurring forms with ने *ne* as sentence subjects, and non-initial forms as direct objects determining the form of verbs in their sentences; although certain modern usages current in Delhi, western U.P., and the Panjab, which are not introduced in this book, may be interpreted as showing specifically agentive forms and verb concord with subjects, and thus still indicate the historical origins of the construction.

² See Lesson IX, p. 49.

verb always shows final *-ā* (and is better thought of as a 'neutral' or 'impersonal' form than as a 'third singular masculine'): e.g.

हमने अपने शत्रु को मारा । *hamne apne śatru ko mārā*, We killed our enemy.¹
हमने अपने शत्रुओं को मारा । *hamne apne śatruoñ ko mārā*, We killed our
enemies.¹

उसने कहा कि . . . *usne kahā ki . . .*, He, she said that . . .

उसने मेरी ओर देखा । *usne merī or dekhā*, He, she looked in my direction.

The following examples illustrate the types of construction described above:

उसने पत्र लिखा । *usne patr likhā*, He, she wrote the letter, a letter.

उसने पत्र लिखे । *usne patr likhe*, He, she, wrote the letters, some letters.

इस लड़के ने पुस्तक कल पढ़ी थी । *is larke ne pustak kal parhī thi*, This boy read
the book yesterday.

उन लड़कियों ने किताबें पढ़ी । *un larkiyoñ ne kitābēn parhīni*, Those girls read
the books.

उमने घकान बेचा होगा । *umne makān becā hogā*, He, she will have sold the
house.

उराने उन स्त्रियों को पहले देखा था । *usne un striyoñ ko pahle dekhā thā*, He, she
had seen those women before.

इस लड़की ने उसे कल यहाँ देखा था । *is larķī ne use kal vahāñ dekhā thā*, This
girl saw him, her there yesterday.

उराने कुछ समय सोचा । *usne kuch samay sočā*, He, she thought for some time.

3. ने *ne* stands slightly apart from the other postpositions in the forms it requires of some personal and other pronouns, viz.

मैंने *mainne*

तूने *tīne*

उन्होंने *unhōñne* (plural of यह *vah*)

इन्होंने *inhōñne* (plural of यह *yah*)

किन्होंने *kinhōñne* (plural of कौन *kaun*)

जिन्होंने *jinhōñne* (plural of जो *jo*)

कियों ने *kalyoñ ne*

4. Almost all verbs which are transitive, i.e. can take direct objects, are used in construction with ने *ne* in perfective forms (except in certain cases

¹ The student can, if he wishes, visualize the impersonal nature of such constructions by bearing in mind their historical origins (see previous footnote) and mentally recasting 'we killed our enemy' as 'by us it was killed in respect of our enemy', etc.

when members of composite verbal expressions, noted in due course). The construction of a few verbs varies. Some notes on the construction of perfective forms of individual verbs and verbal expressions follow.

(a) कहना *kahnā* 'say' and पूछना *pūchnā* 'ask, inquire' are always used in construction with ने *ne*; बोलना *bolnā* 'speak, talk' only rarely so. (The use of बोलना *bolnā* as a transitive verb is rather restricted.)

मैंने कहा कि मैं कल यहाँ था । *maiñne kahā ki maiñ kal vahāñ thā*, I said I was
there yesterday.

उसने मुझसे कई प्रश्न पूछे । *usne mujhse kai prashn pūche*, He, she asked me
several questions.

वह मुझसे हिंदी में बोलीं *vah mujhse hindī mem bolīm*, She, they spoke to me in
Hindi.

उसने मुझसे सब कुछ कहा । *usne mujhse sab kuch kahā*, He, she told me every-
thing.

उसने भूठ बोला । *usne jhūth bolā*, He lied (spoke falsehood).

(b) Conjunct verbs formed with करना *karnā* and a preceding noun, and other verbal expressions involving करना *karnā*¹ are all used in construction with ने *ne*. Note that English translation equivalents of these are usually but not invariably transitive.

मैंने काम शुरू किया । *maiñne kām shūrū kiyā*, I started work.

मैंने दरवाजा बंद किया । *maiñne darvāzā band kiyā*, I closed the door.

मैंने उसका इंतजार किया । *maiñne uskā intazār kiyā*, I waited for him, her.

मैंने उसकी प्रतीक्षा की । *maiñne uskī pratiķṣā kī*, I waited for him, her.

उन्होंने शत्रु पर आक्रमण किया । *unhōñne śatru par ākraman kiyā*, They attacked
the enemy.

(c) The verb समझना *samajhnā* 'understand' is used in both constructions. Some Hindi speakers prefer to use it in construction with ने *ne* in most cases where a direct object is expressed, especially if this is of some prominence, or if it is implied that the act of understanding leads to a consequence. Where समझना *samajhnā* means 'understand something to be the case' it is regularly used in construction with ने *ne*.

(प्राप्त) समझे? (*āp*) samjhe? Do you understand? (masculine reference)²

¹ See Lesson X, pp. 56 ff.

² Literally 'have you understood, grasped (the question)'.

आप मेरी बात समझे? *āp merī bāt samjhe?* Do you understand what I said?
 आपने मेरी बात समझी? *āpne merī bāt samjhī?* Do you understand what I said?
 मैंने आपकी बातें समझी हैं, मौर उनपर अमल किया है। *maiñne āpki bātēñ samjhī
 hāim, aur unpar amal kiya hai,* I understand what you told me and
 have acted on it.
 मैंने आपको अपना भाई समझा। *maiñne āpho apnā bhāi samjhā,* I thought of
 you as my own brother.

(d) लाना *lānā* 'bring' and भूलना *bhūlnā* 'forget' are not used in construction with ने *ne*.

वह दो पुस्तकें लाया। *vah do pustkēñ lāyā,* He brought two books.

(e) The expressions से आना *le ānā* 'bring' and से जाना *le jānā*, से चलना *le
 calnā* 'take away' are collocations of absolutes with the intransitive verbs
 आना *ānā*, जाना *jānā* (see Lesson VII), and so of course are not used in
 construction with ने *ne*.

(f) The expressions दिखाई देना *dikhāi denā* 'he visible, appear', and
 सुनाई देना *sunāi denā* 'be audible' are not used in construction with ने *ne*,
 although based on transitive देना *denā*.

शहर दूर पर दिखाई दिया। *shahr dūr par dikhāi diyā,* The city came into view
 in the distance.

उसे तीन श्रीरत्न अचानक दिखाई दें। *use tīñ aurteñ acānak dikhāi dīñ,* He, she
 suddenly saw three women.¹

(g) पढ़ना *parhna* 'read' is usually not used in construction with ने *ne* when
 it has the sense 'follow a course of study in a subject'.

वह इलाहाबाद में हिन्दी पढ़े। *vah ilāhābād meñ hindī parhe,* He studied Hindi
 in Allahabad.

(h) नहाना *nahānā* 'wash, bathe' is used in both constructions without
 difference of sense, but usually without ने *ne*.

मैं (ने) ठंडे पानी से नहाया। *maiñ(ne) thānde pāñi se nahāyā,* I washed in cold
 water.

(i) Some verbs, such as मुस्कराना *mushkarānā* 'smile' and रोना *ronā* 'weep',
 which usually do not take direct objects or occur in construction with

¹ Literally 'three women suddenly appeared to him, her'.

ने *ne*, may occasionally take 'cognate objects', i.e. nouns meaning 'smile',
 'tears', etc., and may then sometimes occur in construction with ने *ne*,
 especially if an object is of some prominence.

वह मुस्कराया। *vah mushkarāyā,* He smiled.

वह विजय की मुस्कराहट मुस्कराया। *vah vijay kī muskarāhāt mushkarāyā,* He
 smiled a smile of triumph.

उसने विजय की मुस्कराहट मुस्कराई। *usne vijay kī muskarāhāt muskarāt,* He
 smiled a smile of triumph.

(j) Other verbs, such as सोना *sonā* 'sleep' and हँसना *hānsnā* 'laugh, smile'
 are not used in construction with ने *ne* even if 'cognate objects' are
 expressed.

वह बेफिरी की नींद सोया। *vah befiñri kī nīnd soyā,* He slept an untroubled
 sleep.

शत्रु <i>śatru</i> , m.f., enemy	पाना <i>pānā</i> , get, obtain; find
प्रश्न <i>praśn</i> , m., question	सिखाना <i>sikhānā</i> , teach
आक्रमण <i>ākramāñ</i> , m., attack	सोचना <i>sochāñ</i> , think
लाइब्रेरी <i>lāibrerī</i> , f., library	कुछ समय <i>kuch samay</i> , for some time
झगड़ा <i>jhagrā</i> , m., quarrel	ठंडा <i>thāndā</i> , cold; cool [ठंडा <i>thāndhā</i>]
कारण <i>kārañ</i> , m., cause	अचानक <i>acānak</i> , suddenly
तस्वीर <i>tasvīr</i> , f., picture	अमल <i>amal</i> , m., act, action; अमल करना <i>amal karuā</i> , act, take action
सामान <i>sāmān</i> , m., belongings, goods, things	मुस्कराना <i>mushkarānā</i> , smile [मुस्कराना <i>mushkarānā</i>]
दिलचस्प <i>dlilcasp</i> , interesting	मुस्कराहट <i>mushkarāhāt</i> , f., smile [मुस्कराहट <i>mushkarāhāt</i>]
मारना <i>mārñā</i> , beat; kill	रोना <i>ronā</i> , cry, weep
आक्रमण करना <i>ākramāñ karuā (par)</i> , attack	हँसना <i>hānsnā</i> , laugh; smile
लाना <i>lānā</i> , bring	विजय <i>vijay</i> , f., victory, triumph
भूलना <i>bhūlnā</i> , forget	नींद <i>nīnd</i> , f., sleep
दिखाई देना <i>dikhāi denā</i> , be visible	बेफिरी <i>befiñri</i> , f., carelessness
मुनाई देना <i>sunāi denā</i> , be audible	भेजना <i>bhejnā</i> , send
खरीदना <i>kharidnā</i> , buy	

EXERCISE 23

मैंने उसे कल देखा । वह एक किताब पढ़ रहा था । वह उसे लाइब्रेरी से ले आया था । उसने किताब पिछले हफ्ते पढ़ी थी । मैंने ग्यारह बजे खाया । आप समझीं? उसने मुझे मेरे दफ्तर में पाया । मैं उससे हिंदी बोला । उसने उसे हिंदी सिखाई । उसने उसे सिखाया । मैंने उसे भगड़े का कारण बताया । वह कल शाम को मेरे मकान के दरवाजे पर दिखाई दी ।

EXERCISE 24

Have you written those letters? We bought several things in¹ that shop. Then we brought them home. I finished work at 5 p.m. The men put the boxes on the table. The villagers worked all day in the fields. By evening they had brought maunds of grain into the village. They used to wait for me here. In the picture several interesting things are to be seen. They took all their things away.

¹ से *se* 'from'.

LESSON XIII

THE FORM चाहिए *cāhie*

THIS very common verbal form is historically an old passive meaning 'is wished, is necessary'. It usually appears in constructions involving oblique case nouns or pronouns + को *ko* (or equivalent pronominal object forms) and (a) further nouns or pronouns only; or (b) infinitive or subjunctive forms of verbs. The former express want, lack or need, the latter duty or advisability. There are also other ways of expressing these ideas, which are noted below, together with the usages of चाहिए *cāhie*.

1. चाहिए *cāhie* in association with nouns and pronouns only

Note that words answering to the subjects of English translation equivalents are, if expressed,¹ in the oblique case with को *ko* (or in the equivalent object form, if pronouns). The verbal form चाहिए *cāhie* is in concord with Hindi subjects, though this concord is normally only explicit in the imperfective past tense, see (b) below.

आपको क्या चाहिए? *āpho kyā cāhie?* What do you want?

क्या चाहिए? *kyā cāhie?* What do you want?

मुझे कुछ दूध चाहिए । *mujhe kuch dūdh cāhie*, I want some milk.

मुझे एक किताब चाहिए । *mujhe ek kitāb cāhie*, I want a book.

उस आदमी को दस अंडे चाहिए । *us ādmī ko das ande cāhie*, That man wants ten eggs.

हमें ये पुस्तकें नहीं चाहिए । *hamen ye pustkēn nahīn cāhie*, We don't need these books.

(a) An alternative construction, perhaps somewhat less common than that with चाहिए *cāhie*, is with the feminine nouns ज़रूरत *zarūrat* and आवश्यकता *āvashyakta*, both meaning 'necessity'.

मुझे दूध की ज़रूरत है । *mujhe dūdh ki zarūrat hai*, I want, need, some milk.

मुझे दस पुस्तकों की आवश्यकता है । *mujhe das pustkōn kī āvashyakta hai*, I require ten books.

(b) These constructions can be used in the imperfective past tense. The verbal forms are then चाहिए था *cāhie thā*, etc. (चाहिए *cāhie* functioning as

¹ See p. 12.

an equivalent of an imperfective participle), and थी *thī* in the construction with ज़रूरत *zarūrat*, आवश्यकता *āvāsyaktā*. Negatives precede चाहिए in sentences of neutral style and emphasis.

मुझे पानी चाहिए था । *mujhe pānī cāhie thā*, I needed water, some water. हमें पानी नहीं चाहिए था । *hamcū pānī nahīn cāhie thā*, We didn't need any water.

उनको एक किताब चाहिए थी । *unko ek kitāb cāhie thā*, They wanted a book.

आपको कितने अंडे चाहिए थे? *āpko kitne aṇḍe cūhie the?* How many eggs did you need?

मेरे भाई को दो कापियाँ चाहिए थीं । *mere bhūi ko do hāpiyān cūhie thīm*, My brother needed two exercise books.

उसे दूध की ज़रूरत थी । *use dūdh kī zarūrat thī*, He needed milk, some milk.

(c) Elsewhere only the construction with ज़रूरत *zarūrat*, आवश्यकता *āvāsyaktā* is used, with forms of the verbs होना *hōnā* or पड़ना *parṇā*; those of the latter verb tend to convey slightly more emphasis.

आपको मच्छड़दानी की ज़रूरत होगी । *āpko macchardānī kī zarūrat hogī*, You'll need a mosquito net.

मुझे सहायता की आवश्यकता पड़ेगी । *mujhe sahāyātā kī āvāsyaktā pūregī*, I shall require assistance.

मुझे कलम और कागज की ज़रूरत पड़ी । *mujhe galam aur kāgaz kī zarūrat parī*, I needed, found I needed, pen and paper.

2. चाहिए *cāhie* in association with infinitives or subjunctive forms

In the standard written language and for the most part in the spoken language, transitive infinitives show adjectival concord with a preceding noun or pronoun, unless this is a definite direct object, in which case they show final *-mā*. Intransitive infinitives show final *-nā*, except as indicated in note (a) below. Negatives precede infinitives in sentences of neutral style and emphasis.

आपको यहाँ रहना चाहिए । *āpku yahām rahuā cāhie*, You ought to stay here.

उन्हें हिंदी सीखनी चाहिए । *unhein hindī sikhnī cāhie*, They should learn Hindi.

मेरे पिता जी को समाचारपत्र पढ़ने चाहिए । *mere pitā jī ho samācārpatr parhne cāhie*, My father ought to read the papers.

आपको ये पुस्तकें नहीं पढ़नी चाहिए । *āpko ye pustkein nahīn parhni cāhie*, You shouldn't read these books.

आपको उन्हें पढ़ना चाहिए । *āpko unhem parhuā cāhie*, You ought to read them.

(a) Nouns of non-personal reference, however, are not very often used with कि *ki* or को *ko* in sentences containing intransitive infinitives. Such nouns are more usually used as subjects of चाहिए *cāhie* in sentences which do not contain any noun or pronoun + को *ko*, and infinitives are in adjectival concord with them.

क्या हिंदी राष्ट्रभाषा होनी चाहिए? *kyā hindī rāṣṭrabhāṣā honī cāhie?* Should Hindi be the national language?

यह किताब हमेशा मेज पर रहनी चाहिए । *yah kitāb hamēṣā mez par rahnī cāhie*, This book should always stay on the table.

(b) An alternative construction shows चाहिए *cāhie* linked by the conjunction कि *ki* to a following subject noun or pronoun and a verb in the subjunctive.

आपको चाहिए कि आप यहाँ रहें । *āpko cūhie ki āp yahām rahēn*, You ought to stay here.

चाहिए कि वह हिंदी सीख ले । *cāhie ki vah hindī sikh le*, He ought to learn Hindi.¹

(c) The verbal construction can, like the nominal, be used in the imperfective past tense. Note its special implication.

मुझे दिल्ली जाना चाहिए था । *mujhe dillī jāmū cāhie thā*, I should have gone to Delhi.

उसको यह नहीं करना चाहिए था । *usko yah nahīn karūn cāhie thā*, He ought not to have done this.

उन्हें हिंदी सीखनी चाहिए थी । *unhein hindī sikhnī cāhie thī*, They should have learned Hindi.

आपको दस अंडे खरीदने चाहिए थे । *āpko das aṇḍe kharīdne cāhie the*, You should have bought ten eggs.

आपको अपनी पुस्तकें लानी चाहिए थीं । *āpko apūi pustkein lānī cāhie thīm*, You ought to have brought your books.

तुम्हें उनको देखना चाहिए था । *tumhein unko dekhnu cāhie thā*, You should have looked at them.

The imperfective reference of था *thā* stresses the fact that obligation continued over a period, and implies rather that it was not met than that

¹ सीख ले *sikh le* 'should learn'; compound verb. See Lesson XVII.

it kept recurring. Expression of recurring obligation is dealt with in the following section.

THE VERBS पड़ना *parnā* AND होना *honā* EXPRESSIVE OF OBLIGATION

The idea of compulsion or of positive obligation is expressed by association of the infinitive form of a verb with a following part of the verbs पड़ना *parnā*, meaning literally, 'fall' or 'be found', or होना *honā*. Use of पड़ता *parnā* may express a marginally stronger compulsion or obligation. Concord operates in the same way as in sentences showing चाहिए *cāhie* in association with infinitives. The form of पड़ना *parnā* or होना *honā* used determines the aspect, tense, and modal reference of the whole expression. Negatives precede infinitives in sentences of neutral style and emphasis.

आपको यहाँ रहना पड़ेगा/होगा । *āpho yahāñi rahuñi paregā/hogā*, You'll have to stay here, you must stay here.

आपको आपनी जाबी लानी पड़ेगी/होगी । *āpho apnī cābī lāñi paregī/hogī*, You'll have to, must, bring your own key.

मुझे घर नहीं जाना पड़ा । *mujhe ghar nūhīñ jāñā pūrā*, I didn't have to go home.

मुझे शाम छह बजे घर जाना पड़ता था । *mujhe śām chah baje ghar jāñā partā thā*, I used to have to go home at 6 p.m.

मुझे पाँच बजे तक काम करना पड़ता है । *mujhe pāñc baje tuh kām karnā partā hai*, I have to work till five o'clock (daily).

मुझे पाँच बजे तक काम करना है । *mujhe pāñc baje tak kām karnā hai*, I have to work till five o'clock (today).

(a) Note that constructions with the future tense of पड़ना *parnā* or होना *honā* are the normal means of rendering English sentences with 'must' (which anticipate future actions).

(b) Note the sense contrast in the last two examples, where पड़ता है *partā hai* contrasts with है *hai*. The sense of the first of these two examples might have been expressed by use of होता है *hotā hai* if it had been desired to use होना *honā* instead of पड़ना *parnā*.

(c) The perfective forms of होना *honā*, viz. हुआ *huā*, हुआ था *huā thā*, etc., are not generally used in this construction.

VOCABULARY

अंडा <i>andā</i> , m., egg	चाबी <i>cābī</i> , f., key
कापी <i>kāpī</i> , f., exercise book	टोपी <i>topī</i> , f., hat
मच्छुडानी <i>macchardūnī</i> , f., mosquito net	हवाई पत्र <i>huvāī patr</i> , m., air letter
सहायता <i>sahāyātā</i> , f., help	कामीज़ <i>gāmīz</i> , f., shirt
मदद <i>tmadad</i> , f., help	बाजार जाना <i>bāzār jāñā</i> , go to the bazaar, go shopping
राष्ट्र <i>rāstra</i> , m., state	फोन <i>fon</i> , m., telephone;
राष्ट्रभाषा <i>rāstrabhañā</i> , f., state language	मैं उसे फोन करूँगा <i>maiñi use fon kārūñigā</i> , I shall phone him
समाचार <i>sainācār</i> , m., (sg. and pl.) news	के करीब <i>ke tqarīb</i> , about, approximately
समाचारपत्र <i>sumācārapatr</i> , m., newspaper	कान्ता <i>kāntā</i> , Kāntā (girl's name)

EXERCISE 25

मुझे एक नई टोपी चाहिए । आपको क्या चाहिए? मझे पाँच हवाई पत्र चाहिए । उन्हें पानी चाहिए था । उसको आपकी मदद की जरूरत होंगी । उस लड़के को क्या चाहिए? आपको ये गुस्तके पड़नी चाहिए थीं । मेरे भाई को भी उन्हें पड़ना चाहिए था । मुझे उसे एक निट्री लिखनी चाहिए । उसको आपना काम लेत्म करना चाहिए । आपको इस गाँव के लोगों से हिंदी बोलनी पड़ेगी ।

EXERCISE 26

I need two shirts. Rādhā needed Kāntā's books. You ought to go to India. I ought to speak Hindi. You should have learned Hindi. I have to buy some newspapers. I'll have to go at about 11 o'clock. I must go at about 11 o'clock. I had to go at 11 o'clock. I used to have to go shopping every day. I have to phone him. I'll need ten rupees.

LESSON XIV

RELATIVE-CORRELATIVE CONSTRUCTIONS

RELATIVE-CORRELATIVE constructions have been mentioned above in connection with the relative pronoun and adjective जो jo. They are extremely common in Hindi, and are discussed more fully here. Note, first, that an English sentence made up of principal and relative clause will very often have as Hindi equivalent two clauses in the reverse order: the relative clause, containing the appropriate relative pronoun, adverb or adjective, followed by the principal clause containing a correlative to it, though this may be omitted in informal usage. The following examples of English relative sentences transposed to illustrate the structure of their Hindi equivalents should make this pattern quite clear.

I shall go when you tell me: When you tell me, then I shall go.

I didn't understand what he said: What he said, I didn't understand that, I am reading the book you suggested: The book which you suggested, I am reading it.

Read as many books as you can: As many books as you can, read as many as that.

1. Some of the commonest relatives are listed here, together with their correlatives:

जब *jab*, when — तब *tab*, then

जब भी *jab bhī*, whenever — तब *tab*, „

जब से *jab se*, since (of time), from the time when — तब से *tab se*, since then

जब तक *jab tak*, as long as — तब तक *tab tak*, until then

जैसा *jaisā*, of such a sort as; that which — वैसा (ही) *vaisā (hī)*, in that way; it

जैसे ही *jaise hī*, as soon as — वैसे ही *vaise hī*, then

जितना *jitnā*, as many, much as; however many, much — उतना (ही) *utnā (hī)*, so many, much

जहाँ *jahāñ*, where — वहाँ *vahāñ*, there

जहाँ भी *jahāñ bhī*, wherever — वहाँ *vahāñ*, „

जो *jo*, the one who, which — वह *vah*, he, it, etc.

जो कोई *jo koī*, whoever, whichever — वह *vah*, „

जो कुछ *jo kuch*, whatever — वह *vah*, „

2. Examples of their use follow, with further comment where necessary:

जब आप मुझसे कहेंगे, तब मैं जाऊँगा । *jab āp mujhse kahenge, tab main jāūngā*, I shall go when you tell me.

जब भी दिल्ली जाता हूँ, तब हिन्दी ही बोलता हूँ । *jab bhī dillī jātā hūm, tab hindī hī boltā hūm*, Whenever I go to Delhi I speak Hindi, of course.

जब से आप चले गए थे, तब से मैं हिन्दी नहीं बोला । *jab se āp cale gae the, tab se maiñ hindī nahim bolā*, I haven't spoken Hindi since you went away.¹

जब तक मैं यहाँ रहूँगा, तब तक वे काम करेंगे । *jab tak maiñ yahāñ rahiūngā, tab tak ve kām karengē*, They will work as long as I stay here.

जैसा आप मुझसे कहेंगे, वैसा (ही) करेंगा । *jaisā āp mujhse kahenge, vaisā (hī) karēngā*, I shall do (just) as you tell me.

जैसे ही आप मुझसे कहेंगे, वैसे ही कर दूँगा । *jaise hī āp mujhse kahenge, vaise hī kar dūngā*, I'll do it as soon as you tell me.²

मेरे पास जितने पास हैं, उनके पास उतने ही है । *mere pās jitne paise hain, unke pās utne hī hain*, He has just as much money as I.

यह मकान जितना महँगा है, उतना (ही) महँगा यह भी है । *yah makān jitnā mahāngā hai, utnā (hī) mahāngā yah bhī hai*, This house is (just) as dear as that.

आप जितना काम करेंगे, उतना ही जानेंगे । *āp jitnā kām karengē, utnā hī jānevēngē*, The more you work the more you'll know.

जितनी बड़ी आवादी कलकत्ते की है, उतनी बड़ी दिल्ली की नहीं है । *jitnī bādī kalkatte kī hai, utnī bādī dillī kī nahīñ hai*, The population of Delhi is not as great as that of Calcutta.

जहाँ हिन्दी बोली जाती है, मैं वहाँ रहना चाहता हूँ । *jahāñ hindī boli jātī hai, main vahāñ rahnā chāhtā hūm*, I want to live where Hindi is spoken.³

जहाँ भी जाता हूँ, वहाँ अंग्रेजी बोलता हूँ । *jahāñ bhī jātā hūm, vahāñ angrezi boltā hūm*, Wherever I go I speak English.

आप जो कह रहे हैं, मैं उसपर विश्वास नहीं करता । *āp jo kah rāhe hain, main uspar vishvās nahīñ kartā*, I don't believe what you're saying.

जिस आदमी ने यह पत्र लिखा, वह भारतीय होगा । *jis ādmī ne yah patr likhā, vah bhārtiy hogā*, The man who wrote this letter is probably an Indian.

जो कोई आए, उसे यह सबर दोजिए । *jo koī āe, use yah khabar dijīe*, Please tell this to whoever comes.

¹ For चले गए थे *cale gae the* 'went away' see Lesson XVII, p. 100.

² कर दूँगा *kar dūngā* 'shall do'; compound verb, See Lesson XVII.

³ For बाली जाती है *boli jātī hai* 'is spoken', see Lesson XIX, p. 116.

जिस किसी के पास यह पुस्तक नहीं है, उसे और किसी की पुस्तक पढ़नी पड़ेगी । *jis kisi ke pās yah pustak nahīn hai, use aur kisi kī pustak parhni paregi*.¹
Whoever hasn't got this book will have to read someone else's.

जो कुछ करना चाहिए, उसे आप कीजिए । *jo kuch karna cahie, use ap kijie*, Please do whatever has to be done.

(a) Note that whereas जब तक *jab tak* means 'as long as', the sense 'until' is expressed by जब तक . . . त जब तक . . . *na*, followed by a subjunctive form if the reference is to a future action, and usually a perfective form if to a past action.²

जब तक राम न प्राएँ, तब तक मैं यहाँ रहूँगा । *jab tak rām na āe, tab tak main yahān rahūnigā*, I shall stay here till Rām comes.

जब तक राम न प्राएँ, तब तक मैं वहाँ रहा । *jab tak rām na āe, tab tak main vahān rahā*, I stayed there until Rām came.

(b) Concerning जैसा *jaisā* and its use, one might have expected the oblique case pair जैसे . . . वैसे *jaise . . . vaise* to cover the adverbial idea of the English 'in such a way as', etc. But in fact the direct case forms are usually used to express this idea, as well as sometimes serving as near equivalents of the जो-वह *jo . . . vah* pair, and the use of जैसे *jaise* (usually with ही *hi*) and its correlative is specialized in the sense 'as soon as . . . then'.

(c) जैसे *jaise* alone is, however, used in the adverbial senses 'like, just as, as if'. With preceding nouns and pronouns it functions as either a simple postposition or the main component of a compound postposition: e.g.

उन जैसे लोग *un jaise log*, } people like them.
उनके जैसे लोग *unke jaise log*, } people like them.

जैसे मैंने कहा, वह दूसरे ही दिन चला गया । *jaise maiñne kahā, vah dūsre hī diñ calā gayā*, As I said, he left on the very next day.

उनकी आँखें भीगी थीं, जैसे वह रोनेवाली हो । *unki āñkhein bhīgī thīn, jaise vah ronevalī ho*, Her eyes were moist, as if she were about to cry.³

¹ और *aur* is stressed; see Lesson VIII, p. 43, n. 1.

² Sometimes नहीं *nahin* is substituted for न *na*, in which case a future verb replaces a subjunctive.

³ For रोनेवाली *ronevalī* 'about to cry' see Lesson XXV, pp. 152 ff.

(d) Note in the sentences showing the pairs जितना . . . उतना (ही) *jitnā . . . utnā (hi)*, जैसा . . . वैसा (ही) *jaisā . . . vaise (hi)*, how equality is stressed by the use of ही *hi* with the correlative, or of भी *bhi* in the correlative clause; also in the last example showing जितना *jitnā*, how this form and उतना *utnā* can be used with adjectives.

(e) From the sentences showing the pair जो . . . वह *jo . . . vah* (additional to those given in Lesson VIII) note that the correlative as well as the relative may occur in either case.

3. Though the pattern described above is a basic one, the principal clause will not infrequently be found initially, followed by the relative clause. Some cases when this can occur are:

(a) In sentences where जो *jo* correlates with a noun preceded by a word of indefinite reference, such as एक *ek*, कोई *koi*; English translation equivalents contain an indefinite, rather than a definite, article. See Lesson VIII, p. 47, first example.

(b) In more complicated sentences, to simplify their presentation, especially those containing disyllabic relatives and correlatives. Thus with three of the examples listed in section 2 above compare the following:

यह मकान उतना ही महंगा है जितना (कि) वह मकान (है) । *yah makān utnā hi nūhanigā hai jitnā (ki) vah makān (hai)*.
दिल्ली की आवादी उतनी बड़ी नहीं है जितनी (कि) कलकत्ते की (है) । *dillī ki āvādī utnī bāñi nahīn hai jitnī (ki) kalkatte ki (hai)*.

मैं वहाँ रहना चाहता हूँ जहाँ हिंदी बोली जाती है । *main vahān rahnā cāhtā hūm jahān hindī bolī jātī hai*.

(c) Where prominence is given to a constituent of a principal clause, rather than of a subordinate clause; e.g. in the following sentence, in which the negated verb is the most prominent sentence constituent:

वह आदमी नहीं आया जिसके बारे में हम बात कर रहे थे । *vah ādmī nahīn āyā jiske bāre mem ham bāt kar rāhe the*, The man we were talking about didn't come.

¹ A pleonastic *ki* is sometimes found in conjunction with relatives in colloquial usage. Further examples are given in Supplement III, p. 183.

Compare with this sentence

हम जिया आदमी के वारे में वात कर रहे थे, वह नहीं आया। *ham jis ādāmī ke bāre mein bāt kar rāhe the, vah nahīn āya.* The man we were talking about didn't come.

where the identity of the man concerned is stressed, and the fact that there had been a conversation about him.

4. Sometimes there is no explicit correlation of relative with principal clause, as in English. Compare with the eleventh example on p. 83

हिन्दुस्तान, जहाँ हिन्दी बोली जाती है, बहुत बड़ा देश है। *hindustān, jahāñ hīndī boli jātī hai, bahut bārā des hai.* India, where Hindi is spoken, is a very large country.

5. Note particularly that in colloquial usage correlation is very often not expressed, though it is understood; e.g.

जिस किसी का जो जी चाहे, करे। *jis kisi kā jo jī cāhe, kare.* Everyone may do whatever he likes (whatever his soul [जो जी, i.m.] desires).

Many of the correlatives in the sentences given above could be omitted colloquially.

6. Note that frequently relative words and pluruses, especially in initial clauses, may stand in first place in their clauses or may follow subjects, without the emphasis of the sentence being very greatly altered. Compare, for instance, with the fourth example listed in section 2 above the sentence

मैं जब तक यहाँ रहूँगा, तब तक वे जप्त करेंगे। *maiñ jab tak yahāñ rahiñgā, tab tak ve kāñ kareñgē.*

of similar emphasis. Further illustrations will be found in the exercises to this Lesson.

VOCABULARY

आबादी *ābādī*, f., population

भीगा *bhīgā*, wet

विश्वास *viśvās*, m., faith, confidence

विश्वास करना *viśvās karañ (par)*,

खबर *khābar*, f., news, information

believe, believe to be true

तार *tār*, m., wire; telegram, cable

की कोशिश करना *ki kōśisī karnañ*, try

EXERCISE 27

EXERCISE 27

आप जब भी आना चाहें, तब आइए। जब तक आप यहाँ रहता चाहें, तब तक रहिए। मैंने जब तक चाहा, तब तक वहाँ रहा। मैं जब तक भारत न गया था, तब तक मैंने हिन्दी¹ पढ़ी। आप जैसे ही दुलाहावाद पहुँचें, वैसे ही मुझे तार भेजिए। कल जितने लोग यहाँ थे, आज उतने नहीं थे। आप जहाँ भी जाएं, आपको वहाँ के लोगों की भाषा बोलने की कोशिश करनी चाहिए।

EXERCISE 28

I wasn't at home when you came. I didn't understand what he said. I shall study Hindi until I go to India. As soon as I saw him I recognized him. I have as many English books as you have Hindi books. Do whatever he says. The men we saw here yesterday don't live in this village.

¹ The pronoun with ने *ne* is expressed, not understood, following the preceding subject concord construction. This usage is not obligatory, but is somewhat preferred by careful speakers.

LESSON XV

THE VERB सकता *saknā* 'to be able to . . .'

1. THIS verb is used as an auxiliary with verb stems. It is never used alone.

मैं हिंदी बोल सकता हूँ। *maiñ hindī bol saktā hūñ*, I can speak Hindi.

मैं हिंदी नहीं बोल सकता। *maiñ hindī nahīñ bol saktā*, I can't speak Hindi.

मैं अपना काम नहीं कर सका। *maiñ apnā kām nahīñ kar sakā*, I couldn't do my work.

(a) In sentences of neutral style and emphasis negatives precede stems of simple verbs with auxiliary सकता *saknā*, rather than intervening between stem and auxiliary. A sentence such as मैं सो न(हीं) सका *maiñ so na(hīñ) sakā* 'I couldn't sleep' is somewhat affective in character.

(b) Stems of transitive verbs with perfective forms of auxiliary सकता *saknā* are not used in construction with ने *ne* (सकता *saknā* itself not being transitive).

2. Sentences showing an imperfective past tense form of सकता *saknā* may be ambiguous: e.g.

मैं भारत जा सकता था। *maiñ bhārat jā saktā thā*, I could have gone to India (but didn't),

or

I used to be able to go to India.

This ambiguity depends on the fact that the locution जा सकता था *jā saktā thā* expresses only continued ability to go, leaving open the question whether this ability was exercised or not. But in practice the majority of sentences of this kind refer to an ability not exercised.

3. सकता *saknā* may also occur in sentences expressing grant of permission, or possibility.

आप जा सकते हैं। *āp jā sakte hain*, You may go.

मैं कल बनारस जा सकता हूँ। *maiñ kal banāras jā saktā hūñ*, I may go to Banaras tomorrow.

THE VERB चुकना *cuknā*

'This is an intransitive verb meaning 'to finish'; its characteristic use, however, is as an auxiliary with verb stems to stress that the action described by a stem is completed, has already taken place.

मैं गरमियों में कश्मीर जा रहा हूँ। नैनीताल जा चुका हूँ। *maiñ garmiyom meñ kaññīr jā rahā hūñ; nainītal jā cukā hūñ*, In the summer I'm going to Kashmir; I've already been to Nainital.

मैं खा चुका हूँ। *maiñ khā cukā hūñ*, I've already eaten, I've had my meal. मैं हिन्दुस्तान में रह चुका हूँ। *maiñ hindustān meñ rah cukā hūñ*, I've lived in India.

मैं अगले हफ्ते तक यह पत्र लिख चुकूंगा। *maiñ agle hafte tak yah patr likh cukñīngā*, I shall write, get this letter written, by next week.

(a) Note that frequently an English verb with the adverb 'already' has the force of a Hindi verb stem with auxiliary चुकना *cuknā*; but also that चुकना *cuknā* with verb stems has no one English translation equivalent.

(b) Stems of transitive verbs with perfective forms of auxiliary चुकना *cuknā* are not used in construction with ने *ne* (चुकना *cuknā* itself not being transitive).

THE VERB मिलना *milnā*

This intransitive verb means basically 'to accrue' or 'to be available', and is used in a variety of sentence types.

1. In conjunction with a subject and an expressed or implied noun or pronoun in the oblique case with को *ko* (or an equivalent pronominal object form), it answers frequently to the English verbs 'get', 'receive', 'meet', etc., although the syntax of these verbs is quite different, since they are transitive. The noun or pronoun with को *ko*, or equivalent object form, usually precedes the subject, except where मिलना *milnā* has the sense '(happen to) meet', where it normally follows it: e.g.

(मुझे) आपका पत्र मिला। *(mujhe) āpkā patr milā*, I got your letter (your letter accrued to me).

आपको उस दुकान में अच्छी मिठाइयाँ मिलेंगी। *āpko us dūkān meñ acchī miñhāiyāñ milēngi*, You'll get excellent sweets in that shop.

उस काम के लिए उसे सौ रुपए मिले। *us kām ke lie use sau rupae mile*, He got 100 rupees for that work.

कल शहर में वह सुके संयोग से मिला था । *kal sahr meṁ vah mujhe samyog se milā thā*, Yesterday I ran across him in the city.¹

2. It also answers to English intransitive expressions such as 'to be available', 'to be found'. Here, मिलना *milā* likewise being intransitive, the syntax of Hindi and English equivalent sentences is very similar.

भारत में बहुत सस्ती सिगरेट मिलती हैं । *bhārat meṁ bahut sastī sigreṭeṁ milī hāim*, Very cheap cigarettes can be had in India.

कश्मीर के पहाड़ों में भालू मिलते हैं । *kaśmīr ke pahāḍoṁ meṁ bhālū milte hāim*, Bears are found in the mountains of Kashmir.

3. मिलना *milā* is generally used in construction with से *se* to refer to meeting other than by chance; also to express resemblance.

उनसे मिलकर बातें होंगी । *unse milkar bātēṁ hōmī*, I'll meet him and we'll have a talk.

क्या मैं आपसे दस बजे मिल सकता हूँ? *kyā maiṁ āpsē das baje mil saktā hāni?*
May I see you at 10 o'clock?

कल शहर में वह मुझसे मिला था । *kal sahr meṁ vah mujhse milā thā*, Yesterday he met me, came to see me, in the city.

(Compare with this last example the last example given in section 1, showing मिलना *milā* in construction with को *ko*.)

सैं शक्ल से अपने भाई से नहीं मिलना । *maiṁ sahl se apne bhāī se nahīṁ milta*, I don't look like my brother.

4. Sometimes the verb मिलना *milā* is linked in a conventionalized way with an 'echoing verb', जुलना *judnā*²: e.g.

हमें पड़ोसियों से मिल-जुलकर रहना चाहिए । *hamēṁ parosiyom se mil-julkar rahūā cāhīc*, We should live on good terms with our neighbours.

आप चेहरे से अपने भाई से बिलकुल मिलते-जुलते हैं । *ap cehre se apne bhāī se bilkul milte-julte hāim*, You look just like your brother.

¹ संयोग से *samyog se* 'by chance'.

² The linking of verbs in this way is common in Hindi. In some cases the second member of such a verb pair has an independent meaning of its own which reinforces that of the main verb, but frequently it is merely based on a rhyming or echoing syllable. Often use of a verb pair is slightly affective in character. Participles, infinitives, and absolutives are the most usual components of verb pairs; absolute pairs always show the first absolute in stem form (as in the first example).

मिठाई <i>mithāī</i> , f., sweet	भूल <i>bhūl</i> , f., error
संयोग <i>samyog</i> , n., chance; संयोग से <i>samyog se</i> , by chance	उत्तर <i>uttar</i> , m., answer; पत्र का उत्तर देना <i>patr kā uttar deuā</i> , answer a letter
भालू <i>bhālū</i> , m., bear	सूचना <i>sūchnā</i> , f., information
पड़ोसी <i>parosī</i> , m., neighbour	परस्कार <i>paraskār</i> , m., reward
चेहरा <i>cehṛā</i> , ¹ m., face, features	क अलावा <i>†ke alāvā</i> , apart from
शक्ल <i>sahl</i> , f., face, features; form	बिलकुल <i>†bilkul</i> , completely, quite
कोश <i>koś</i> , m., dictionary	

आप जब भी प्रा सकें, तब आइए । जब तक मैं रह सका, तब तक रहा । मुझे बहुत प्रफ़सोस है कि मैं कल आपसे न मिल सका । हिंदी के अलावा हम भारत में कई और² भारतीय भाषाएँ सीख सकते थे । आप चाय पी चुके? वह हिंदी कोश आसानी से नहीं मिलना । हम कब मिल सकते हैं? यह कपड़ा उससे मिलता-जुलता है ।

I can't write Hindi very easily. Whenever I write, I make mistakes. When I got there he had already left.³ I answered his letter as soon as I got it. Anyone who can give⁴ information about this will receive a reward. You can get Hindi books in that shop.

¹ First vowel usually short [e].

² और *aur* is stressed.

³ जाना *jānā*.

⁴ Use future tense.

LESSON XVI

COMPARISON

SOME types of comparative expression involving relatives were noted in Lesson XIV. Most of the others are considered here.

1. Adjectives, when used in non-explicit comparisons, usually show the words **और aur** or **और भी aur bhī** preceding them. **और aur** is stressed in these usages: e.g.

वह बड़ा है, लेकिन आप और (भी) बड़े हैं। *vah barā hai, lekin ap aur (bhī) barē hain*, He is big, but you are bigger (even bigger).

और बड़ा संदूक ले आओ। *aur barā sandūq le ño*, Bring a bigger box.

2. When comparison is explicit (i.e. when an English translation equivalent makes use of the word 'than') the noun or pronoun with which the comparison is made is associated with the postposition **से se**, followed by the adjective in normal concord: e.g.

आप उससे बड़े हैं। *ap usse barē hain*, You are bigger than he.

3. Collocations of adjective with preceding सबसे *sabse* (usually written as one unit) may be compared with superlatives in English. They are used both attributively and predicatively.

वह बड़ा है, मैं भी बड़ा हूँ, लेकिन आप सबसे बड़े हैं। *vah barā hai, main bhī barā hūm, lekin ap sabse barē hain*, He is big and so am I, but you are the biggest (of us all).

कलकत्ता पहले भारत का सबसे बड़ा शहर था। *kalkattā pahle bhārat kā sabse barā sahṛ thā*, Calcutta used to be the biggest city in India (India's biggest city).

(a) Occasionally for the word सब *sab* in these locutions the adjective itself may occur. Such expressions are affective in tone, unlike those with सब *sab*, except in the case of a few standardized adverbial expressions.

उसके पास अच्छी मेरी किताबें हैं। *uske pās acchī se acchī kitābēn hain*, He's got excellent, really good books.

कम से कम *ham se ham*, at least

4. Adjectives which are direct borrowings from Sanskrit may form comparatives with the suffix **-tar** and/or superlatives with the suffix **-tam**. Some such forms found are:

उच्च <i>ucc</i> , high (cf. ऊँचा <i>ūmeā</i> , the common Hindi word)	उच्चतर <i>uccatar</i> , higher
प्रिय <i>priy</i> , dear, beloved	प्रियतम <i>priytam</i> , dearest
अनन्य <i>ananya</i> , unique	अनन्यतम <i>ananyatam</i> , quite unique, peerless
आधुनिक <i>ādhunik</i> , modern	आधुनिकतम <i>ādhuniktam</i> , most modern
वह उच्चतर अध्ययन के लिए आवस्कर्द चले गए। <i>vah uccatar adhyayan ke lie āksard cale gae</i> , He went to Oxford for advanced study.	

These forms are comparatively rare except in verse, and are elsewhere largely confined to the written language. To use the forms described in sections 1-3 above is never really incorrect.

5. Occasionally other Sanskrit superlative forms are met with in Hindi, not always preserving strict superlative sense, and again usually in the written language. The commonest are:

ज्येष्ठ <i>jyesth</i> , older, eldest	कनिष्ठ <i>kanisth</i> , younger, youngest
श्रेष्ठ <i>śresth</i> , very good, best	बलिष्ठ <i>balisth</i> , very strong
सर्वश्रेष्ठ <i>sarvśresth</i> , foremost, supreme	

6. Much more common are a limited number of Persian comparatives and superlatives. The latter likewise have intensive force as much as superlative.

बेहतर <i>†behtar</i> better ¹
बेहतरीन <i>†behtarīn</i> best, choice ¹
बदतर <i>†badtar</i> worse
ज्यादातर <i>†zyādātar</i> most (of); most commonly, very much

आपको इस दूकान में हिन्दुस्तान के बेहतरीन कपड़े मिलेंगे। *āpko is dūkān meṁ hindustān ke behtarīn kapre milēngē*, You'll find India's choicest fabrics (on sale) in this shop.

ज्यादातर विद्यार्थी हिन्दी पढ़ते हैं। *zyādātar vidyārthī hindī pārhte hain*, Most of the students study Hindi.

मैं ज्यादातर यहाँ बैठता हूँ। *main zyādātar yahām baijhtā hūm*, I very often sit here.

¹ The first vowel of these words is usually short [e].

COMPARATIVE AND OTHER EXPRESSIONS WITH
ज्यादा *zyādā* AND अधिक *adhik*

i. The invariable and equivalent words ज्यादा *zyādā* and अधिक *adhik* are common as adjectives, pronouns, and adverbs in locutions whose English equivalents contain expressions of quantity such as

more; (very) many; too many;
much; very much; too much

इस साल अधिक विद्यार्थी हैं। *is sāl adhik vidyārthī hain*, There are more, very many students this year.

आप ज्यादा काम न कीजिए। *āp zyādā kām na kījye*, Please don't do any more work, too much work.

आप ज्यादा न खाइए। *āp zyādā na khāye*, Don't eat any more, too much.
मैं अब बहुत ज्यादा जाता हूँ। *maiñ ab vahāñ zyādā jātā hūñ*, I go there a lot now.

Their emphasis can be increased by prefixing them with बहुत (*hī*) *bahut* (*hī*): e.g.

इस साल बहुत (ही) ज्यादा विद्यार्थी हैं। *is sāl bahut (hī) zyādā vidyārthī hain*, There are a very great number of students, too many students, this year.

मैं अब बहुत ज्यादा जाता हूँ। *maiñ ab vahāñ bahut zyādā jātā hūñ*, I go there a great deal now.

The translation of expressions containing ज्यादा *zyādā* and अधिक *adhik* depends, of course, on the context. Since they can occur in a wide range of contexts, translation equivalents can vary considerably.

(a) Note that as adjectives and pronouns ज्यादा *zyādā* and अधिक *adhik* signify 'a large amount of' or 'a greater amount of than', and are not normally exact equivalents of और *aur*, which means 'additional'. Compare the sentences

और लीजिए। *aur lijye*, Please take some more.

ज्यादा लीजिए। *zyādā lijye*, Please take a larger helping, please take a lot.

(b) Note the frequent use of इतना *itnā* 'as many, as much, as this', with following pleonastic ज्यादा *zyādā* or अधिक *adhik*: e.g.

आपको इतना ज्यादा काम न करना चाहिए। *āpko itnā zyādā kām na karnā cāhīye*, You shouldn't work as hard as this.

उतना *utnā*, the corresponding adjective of distant reference, is used in a similar way.

2. Preceding adjectives, ज्यादा *zyādā* and अधिक *adhik* have the senses 'rather', 'very', or 'too' (this last especially when emphasized by बहुत *bahut*): e.g.

भारत वह जलवायु ज्यादा गरम है। *bhārat kā jalvāyu zyādā garm hai*, India's climate is very hot.

मेरे लिए भारत का जलवायु बहुत ज्यादा गरम है। *mere lie bhārat kā jalvāyu bahut zyādā garm hai*, India's climate is too hot for me.

Reports of statements made and questions asked are very frequently made by citing the exact words attributed to the speaker, linked by the conjunction *फि ki* to the principal clause of the sentence. Two English sentences are rephrased below to illustrate the structure of their Hindi equivalents.

I said (that) I would write the letter: I said that I shall write the letter.
I asked him when he had come: I asked him that when did you come.

1. Statements

उसने कहा कि मैं सच बोलूँगा। *usne kahā ki maiñ sac bolūmgā*, He said he would speak the truth.

मैंने उनसे कहा कि आप अच्छी हिंदी बोलते हैं। *maiñne unse kahā ki āp acchi hindī bolte hain*, I told him he spoke Hindi well.

उसने मुझसे कहा कि आप अच्छी हिंदी बोलते हैं। *usne mujhse kahā ki āp acchi hindī bolte hain*, He told me that I spoke Hindi well.

(a) The construction can be ambiguous (as can the English construction, though the ambiguities are not the same). The sentence 'I told him you spoke Hindi well', for instance, is also a possible translation equivalent of the second example given. This is so because third person pronouns are not normally used in this construction to denote a speaker or a person actually addressed.

(b) As far as pronouns are concerned a thoroughly systematic use of this construction is not felt to be obligatory, especially in language that is at all removed from the colloquial, and notably in the Western-influenced, literary prose language. Where pronouns are not used in accordance with

the logic of the construction, verb concord of course varies accordingly. An equivalent of the first example above could thus be

उसने कहा कि वह सच बोलेगा । *usne kahā ki vah sac bolegā.*

(c) Sentences expressing a person's train of thought are usually cast in the same form as reports of statements and questions: e.g.

उसने शोचा कि मैं दिल्ली जाऊँगा । *usne socā ki main dillī jāīaigā.* He thought he would go to Delhi.

(d) Linking कि *ki* is very frequently omitted in colloquial usage.

2. Questions

उसने मुझसे पूछा कि आप कैसे हैं? *usne mujhse pūchā ki ap haise hain?* He asked me how I was.

मैं उनसे पूछूँगा कि क्या आप दिल्ली जा रहे हैं? *maiñi nuse pūchūigā ki kyā ap dillī ja rahi hain?* I shall ask him if he is going to Delhi.

क्या आप जानते हैं कि क्लास कब शुरू होती है? *kyā ap jāñte hain ki klās kab shurū hoti hai?* Do you know when the class begins?

(a) The notes to the preceding section also apply to this section. Note the alternative English equivalents of the first two examples: 'He asked how you were' and (assuming a suitable context) 'I shall ask him if you are going to Delhi'.

INDIRECT COMMANDS

A request or command which is to be passed on to another person may be expressed by a subordinate clause containing a third person subjunctive verb, linked to its principal clause by the conjunction कि *ki*. An English sentence is rephrased below to illustrate the structure of its Hindi equivalent.

Tell him to stop work: Tell him that he should stop work.

उनसे कहिए कि वे मुझे एक पत्र लिखें । *unse kahie ki ve mujhe ek patr likhem,*
Please ask, tell, him to write me a letter.

मैंने उससे कहा कि वह काम खत्म करे । *maiñine usse kahā ki vah kām khatm kare,*
I asked, told, him to stop work.

(a) Alternatively an infinitive in oblique case may be used with either of the postpositions के लिए *ke lie* or को *ko*. The request or command is then rather more direct in tone: e.g.

मैंने उनसे यहाँ आने को कहा । *maiñine unse yahāñi aue ko kahā,* I told, asked, him to come here.

मैंने उनसे यहाँ आने के लिए कहा । *maiñine unse yahāñi aue ke lie kahā,* I told, asked, him to come here.

(b) कहना *kahnā* expressing indirect commands is normally used in construction with से *se*, as in other cases. Used in construction with को *ko* it implies a distinctly peremptory command: e.g.

उसको यहाँ आने को कहो । *usha yahāñi aue ko kaho,* Tell him to come here.

(c) The verb पूछना *pūchnā* means 'ask' in the sense 'inquire', not 'request', and is thus of course not used in expressing indirect commands.

अध्ययन <i>adhyayan</i> , m., study	गली <i>gali</i> , f., narrow street, alley
जलवाय <i>jalvāyu</i> , m., climate	गंगा <i>gaṅgā</i> , f., River Ganges
तमिल <i>tamil</i> , f., 'Tamil'	यमुना <i>yamunā</i> , f., River Jumna
जीवन <i>jīvan</i> , m., life	पुस्तकालय <i>pustakālay</i> , m., library
विषय <i>vīṣay</i> , m., subject, matter, topic	मित्र <i>mitr</i> , m., friend
पन्ना <i>paññā</i> , m., page	कम से कम <i>kam se kam</i> , at least

EXERCISE 31

हिंदी तमिल से आसान है । हिंदी से आसान भाषा है । क्या शहर का जीवन गाँव के जीवन से दिलचस्प होता है? उस विषय पर कम से कम तीन पन्ने लिखिए । जितने सोग हिंदी बोलते हैं, उतने कोई दूसरी भारतीय भाषा नहीं बोलते । भारत दुनिया के सबसे दिलचस्प देशों में से! एक है । उसे भारत के बारे में बहुत कुछ मालूम है । मैंने उनसे कहा कि आपको हमसे बहुत ज्यादा काम करना पड़ेगा । उसने मुझसे पूछा कि क्या कपड़ा बाजार की उस गली में मिल सकता है । क्या आपने उनसे कहा कि मैं कल नहीं आ सकूँगा? मैंने उनसे कहा कि यह काम कल तक खत्म करे ।

¹ मैं से *mein se*, literally 'from among'. This usage is discussed in Supplement III, p. 178.

EXERCISE 32

The Ganges is longer than the Jumna. Bombay is nowadays the biggest city in India. It seems that you do more work than he. You'll meet several Indian students there. I need more books. This library is too small. He told his friends that he had already eaten. He told his friends to come to¹ his house at 6.15 p.m. As soon as I got your letter I told him that you were coming to Delhi.

¹ तक *par.*

LESSON XVII

COMPOUND VERBS

COMPOUND verbs are composites of verb stems with one or a small number of auxiliary verbs; their basic meaning is that of the verb stem, modified or made specific in some sense by the particular auxiliary used. The independent meaning of an auxiliary is not present, or is only figuratively present, in compound verbs. The auxiliaries may thus be called 'dependent auxiliaries'. Compound verbs are used very freely in most styles of Hindi, and the student must learn to use them reasonably accurately if his Hindi is to seem at all convincing to a native speaker. This takes time and effort. The first difficulty is that the common auxiliaries do not always lend one and the same additional shade of meaning to all the stems with which they may be used; the force of the auxiliaries is conditioned by the sense and range of usage of individual stems. Furthermore, similar modifications of the sense of stems can sometimes be brought about by more than one auxiliary, though the student will rarely have a free choice of these in conjunction with any given verb. Finally the use or non-use of compound verbs is frequently a matter of style or taste. The student must train himself to observe just which collocations are used by native speakers or writers, and in which contexts.

The following discussion of the main dependent auxiliaries, with the attached general notes, should give sufficient guidance for most ordinary collocations to be intelligible.

1. जाना *jānā*

जाना *jānā* in general stresses the fact that an action is completed or carried through as a process. It stresses the element of action inherent in such intransitive verbs as होना *honā*, रहना *rahnā*, बैठना *baithnā*, which may express both action and non-active state. It occurs with both intransitive and transitive verbs. It is particularly common with verbs of motion.

वह दो बजे यहाँ पा जाएगा । *vah do baje yahāñ ā jāegā*, He will arrive, get here, at two.

वह मर गया । *vah mar gayā*, He died, he's dead.

मैं ठीक समय पर दिल्ली पहुँच गया । *maiñ thīk samay par dillī pahūñc gayā*. I arrived punctually in Delhi.

बारिश में धास हरी हो जाती है । *bāris̥ mem̥ ghās harī ho jātī hai*, When it rains the grass turns green.

हो गया? *ho gayā?* Have you finished? (your work, meal, etc.).¹

मैं सब रोटियाँ खा गया । *maiṁ sab roṭiyāṁ khā gayā*, I ate all the rotis (finished them, ate them up).

वह कुर्सी पर बैठ गया । *vah kūrsī par baith̥ gayā*, He sat down on a chair.

बैठ जाइए! *baith̥ jaīe!* Take a seat, please.

बरसात में पानी यहाँ रह जाता है । *barsāt̥ meṁ pānī yahāṁ rah jātā hai*, During the rainy season water collects here.

आप मेरी बात समझ गए होंगे । *āp merī bāt̥ samajh gae homge*, You will have understood, grasped, what I've been saying.

लड़का पूरा पन्ना पढ़ गया । *larkā pūrā pannā paṛh̥ gayā*, The boy read through the entire page.

(a) जाना *jānā* is only rarely used with the stem of the verb चलना *chalnā* 'move, go'; चल जाना *cal jānā* has the sense 'begin, get going'. The senses 'move along, go away' are expressed by चला जाना *calā jānā*; e.g.

तीन आदमी रास्ते में चले जा रहे थे । *tin̥ ādmī rāstē meri calē jā rahe the*, Three men were walking along the road.

See further Supplement II, pp. 172 f.

2. लेना *lenā*

लेना *lenā* has a general reflexive sense, suggesting that the given action is of particular interest to the doer, and often carrying an implication that it is carried out with difficulty, cleverly contrived, etc. It is often used with its own stem *le*. It is rare with intransitive verbs.

मैं घार बजे खा लेना हूँ । *maiṁ gyārah baje khā let̥d̥ hūṁ*, I have my meal at 11 o'clock.

मैं एक मकान खरीद लूँगा । *maiṁ ek makān kharid̥ lūṁgā*, I'm going to buy, going to buy myself, a house.

मैंने यह निश्चय कर लिया कि वह यहाँ नहीं रह सकता । *maiṁne yah nis̥cay kar liyā ki vah yahāṁ nahīṁ rah saktā*, I decided that he couldn't stay here (after some thought).

आपने बहुत हिंदी सीख ली । *āpne bahut hindī sikh li*, You've learned a lot of Hindi.

¹ Literally 'has (it) become (finished)'.

राम से ले लो, और श्याम को दे दो । *rām se le lo, aur śyām ko de do*, Take it from Rām and give it to Śyām.¹

मैं उसके साथ हो लिया । *maiṁ uske sāth ho liyā*, I went (along) with him, accompanied him.

3. देना *denā*

देना *denā* is frequently complementary to लेना *lenā*, suggesting that the given action particularly concerns some other person than the doer. Sometimes it simply stresses that an action is complete and 'done with'. Note the common दे देना *de denā*; cf. ले लेना *le lenā* above. देना *denā* is not very common with intransitive verbs.

जज ने यह निर्णय कर दिया कि वह निरपराध है । *jaṛ̥ ne yah nirṇay kar diyā ki vah niraparādh̥ hai*, The judge decided, determined, that he was innocent.

लड़के ने पूरा पन्ना पढ़ दिया । *larkē ne pūrā pannā paṛh̥ diyā*, The boy read out the entire page.

उसने अपने मित्र को छोड़ दिया । *usne apne mitr̥ ko chor diyā*, He abandoned his friend.

चल दिए? *cal die?* You're off?²

गाड़ी चल दी । *gāṛ̥i cal dī*, The train left.

दरवाजा बंद कर दीजिए । *darvāzā band kar dijye*, Please close the door.

लड़की रो दी । *larkī ro dī*, The girl burst into tears (could not hold back her tears).

4. पड़ना *paṛnā*, उठना *uṭhna*

These verbs, meaning literally 'fall' or 'be found', and 'rise', are often used with stems which themselves denote actions of falling and rising respectively (either literally or figuratively). They also often stress the idea of a change of circumstance, particularly a sudden one. The majority of relevant stems collocate with either one or the other, but with some stems both are used, and may express different degrees of the given action.

कागज़ फर्श पर गिर पड़ा । *kāgaz farš par gir paṛā*, The paper fell to the floor.

गाड़ी चल पड़ी । *gāṛ̥i cal paṛi*, The train began to move.

लड़का पानी में कूद पड़ा । *larkā pānī mein kūd paṛā*, The boy jumped into the water.

¹ For दे दो *de do* 'give' see following section.

² For perfective forms used with reference to future time, as exemplified by दिए *die* here, see Supplement II, pp. 170 f.

अंत में वह घर से बाहर निकल पड़ा । *ant nem vah ghar se bāhar nikal paṛā*, Finally he emerged from the house.

कवि की आवाज़ कमरे में गूंज उठी । *havi ki āvāz kanre meri gūnij uthī*, 'The poet's voice rang out in the room.'

वह बोल उठा कि . . . *vah bol uthā ki . . .*, He (suddenly) said, blurted out, that . . .

लड़की रो पड़ी । *larkī ro paṛī*, The girl burst into tears.

लड़की रो लठी । *larkī ro uthī*, The girl began to sob bitterly.

मैं हँस पड़ा । *main hamis paṛā*, I burst out laughing.

हम हँस उठे । *ham hamis uthē*, We roared with laughter.

वह शोर से चौंक पड़ा । *vah sor se caumk paṛā*, He started at the noise,

वह शोर से चौंक उठा । *vah sor se caumk uthā*, He started violently at the noise.

5. ढालना *dālnā*

ढालना *dālnā*, meaning literally 'throw down', may suggest either that the given action is violent, decisive, or drastic, or that it is done in an off-hand, casual way.

उसने अपने भाई को मार डाला । *usne apne bhāī ko mār dālā*, He killed his brother.

उसने अपना सब माल बेच डाला । *usne apnā sab māl bee dālā*, He sold up, sold off, all his goods.

(a) मारना *māruā* used alone often means 'beat, strike'; मार ढालना *mār dālnā* regularly means 'kill'.

6. बैठना *baithnā*

बैठना *baithnā*, meaning literally 'sit', most often suggests something anti-climactic, a deterioration of some kind. Often it implies that an action is censurable, e.g. done foolishly, thoughtlessly, maliciously or with cunning.

वह रास्ते में अपना सारा माल लो बैठा । *vah rāste men apnā sārā māl kho baithā*, He lost all his belongings on the way.

अरे यह क्या कर बैठे हैं? *are yah kyā kar baithē hain?* Oh, what have you done, gone and done, now?

¹ यह *yuh* is used in a vague demonstrative way here, referring to the whole unpleasant situation.

देशद्रोही एक घटयंत्र रच बैठे थे । *deśdrohī ek ṣadyantra rac baithē the*, The traitors laid a plot.

सहसा वह उठ बैठा । *sahsā vah uth baithā*, Suddenly he started up (involuntarily).

वह अपनी माँ से लड़ बैठा । *vah apnī māmī se lar baithā*, He quarrelled with his mother.

7. आना *ānā*

आना *ānā* is complementary to जाना *jānā* (though not nearly as common), suggesting the completion or emphasizing the carrying through of actions directed towards a place, literal or figurative, from which they are considered. It is of course most common with verbs of motion.

मैं दो बजे पहुँच आया । *main do baje pahūñc āyā*, I arrived at two o'clock.

बीस मिनट चलकर वह शहर से निकल आया । *bīs miuñat culkar vah salr se nikal āyā*, After walking twenty minutes he came out of the town.

दीवार पर लताएँ उग आई हैं । *dīvar par latāeñ ug āi hain*, Creepers have grown, grown up, over the wall.

(a) आना *ānā* is not used with the stem of the verb चलना *calnā* 'move, go'; note the collocation चला आना *calā ānā*, parallel to जला जाना *calā jānā*.

यह परंपरा हजारों बरस से चली आ रही है । *yah paramparā hazāroñ haras se calī ā rahī hai*, This tradition has been carried on for thousands of years.

See further Supplement II, pp. 172 f.

8. चलना *calnā*

This verb is sometimes used to stress the progressive element in an action.

शाम का समय था । अंधेरा हो चला था । *śām kā samay thā. aṁdherā ho calā thā*, It was evening. Darkness was drawing on (it was getting dark).

9. निकलना *nikalnā*

निकलना *nikalnā*, meaning literally 'emerge', sometimes suggests suddenness or unexpectedness of the given action, much as पड़ना *parnā*, with verbs of motion.

वह अचानक मेरे घर के सामने आ निकला । *vah acānak mere ghar ke sāmne ā niklā*, He suddenly appeared in front of my house.

बैल रस्सी तुड़कर भाग निकला । *baile rassī turākar bhāg niklā*, The ox broke the rope and escaped.

10. पहुँचना *pahūñcna*

पहुँचना *pahūñcna*, used with आना *ānā* and also जाना *jānā*, stresses the implications of arrival rather than the performance of the given action.

वह दो बजे आगरे आ पहुँचा । *vah do baje āgre ā pahūñcā*, He reached Agra at two o'clock (after a long journey, for an impending meeting, etc.).

11. पाना *pānā*

पाना *pānā*, meaning literally 'get, find', stresses not so much ability to perform an action (cf. सक्ना *saknā*) as possibility of performing it, ability to complete it. Compound verbs containing पाना *pānā* are very often negated.

मैं यह काम नहीं कर पाया । *maiñ yah kām nahīñ kar pāyā*, I wasn't able to do this work (couldn't manage it).

12. रखना *rakhnā*

रखना *rakhnā* underlines the fact that the action results in the achievement of a state of some duration.

मैं पाँच बजे तक सोच रखूँगा । *maiñ pāñc baje tak soe rakhūñgā*, I shall make my mind up, decide, by five o'clock.

मैंने एक जगह रोक रखी है । *maiñne ek jagah rok rakhī hai*, I've reserved a place, seat.

लड़की ने साड़ी पहन रखी है । *larkī ne sārī pahn rakhī hai*, The girl has on, is wearing, a sari.

General notes

(a) Note particularly that although the force of compound verbs can often best be brought out by the use of English translation equivalents of colloquial character, compound verb usage in Hindi has nothing exclusively colloquial about it.

(b) Compound verbs (other than those with auxiliary पाना *pānā*) are relatively rarely negated in sentences of neutral style and emphasis. In so far as negatives occur in such sentences they precede stems; but in affective contexts they frequently occur between stem and auxiliary.

(c) Compound verbs are used in construction with ने *ne* when both the stem verb and the auxiliary are themselves used independently with ने *ne*, except that no compound verbs with auxiliary पाना *pānā* are used in

construction with ने *ne*. Of these verbs which are used independently both with and without ने *ne*, at least one can be used in either construction with transitive auxiliaries, viz. रो देना *ro denā* (usually without, sometimes with ने *ne*). See the examples above for illustrations.

(d) In some cases questions of syllable economy and a feeling for the balance of a given sentence may be sufficient to decide whether a compound verb will or will not be used. Sometimes the position of a verb in non-final or final clause is a deciding factor. A Hindi speaker will often feel that an idea expressed by means of a simple verb is somehow incomplete and presupposes something following in the same sentence, whereas use of a compound verb rounds off a sentence more effectively.

(e) Compound verbs do not normally form absolutes in *-kar/-ke*. Compare the following sentences:

वह बैठ पाया । *vah baith gayā*, He sat down.

वह बैठकर बोला कि... *vah baithkar bolā ki...*, He sat down and said that...

(f) Note that compound verbs are in form identical with collocations of unextended absolute with following finite verb (from which they derive historically). In some cases the same form of words can be interpreted in different ways, dependent on its context, and, usually, intonation: e.g.

वह खाना खा गया है । *vah khānā khā gayā hai*

could mean 'He's finished his meal', or, possibly 'he's eaten and left'.

(g) Compound verbs may be formed on the stems of conjunct verbs (see pp. 57 ff.) just as on other verb stems: e.g.

मैंने काम शुरू कर दिया है *maiñne kām śurū kar diyā hai*, I've started work (compound verb formed on शुरू करना *śurū karnā*).

घास <i>ghās</i> , f., grass	अंत <i>ant</i> , in., end
रोटी <i>rotī</i> , f., bread (chapatti)	कवि <i>kavi</i> , in., poet
निश्चय <i>niscay</i> , m., decision, resolve	आयाज <i>ṭāñz</i> , f., voice
निर्णय <i>nirñay</i> , m., decision (between alternatives)	शोर <i>sor</i> , m., noise
फर्श <i>farsi</i> , m., floor	माल <i>māl</i> , m., goods, belongings
	देशद्रोही <i>desdrohī</i> , m., traitor

पड्यन्त्र * <i>sadyantra</i> , m., plot	चौकना <i>caumknā</i> , start, be startled
लता <i>latā</i> , f., creeper	रचना <i>racnā</i> , create, produce
परंपरा <i>paramparā</i> , f., tradition	उठना <i>uṭhnā</i> , rise
बरस <i>baras</i> , m., year	लडना <i>larnā</i> , fight; quarrel
धैर्य <i>amidherā</i> , m., darkness; adj., dark	उगना <i>ugnā</i> , grow (intransitive)
बैल <i>bail</i> , m., ox, bullock	रोकना <i>rokna</i> , stop, check
रस्ती <i>rassī</i> , f., rope; string	तुडना <i>turḍnā</i> , break, cause to be broken
साड़ी <i>sāṛī</i> , f., sari	पहनना <i>pahnna</i> , put on (clothes); पहन रखना <i>pahn rakhnā</i> , have on, be wearing
जगह <i>ṭjagah</i> , f., place	खोना <i>khonā</i> , lose
निरपराध <i>niraparādh</i> , innocent	सहसा <i>sahsā</i> , suddenly
छोडना <i>chorṇā</i> , leave, abandon	अरे <i>are</i> , oh! etc. (exclamation, often of surprise; also to attract attention)
गिरना <i>girnā</i> , fall	
कूदना <i>kūdnā</i> , leap, jump	
निकलना <i>nikalnā</i> , emerge	
गूंजना <i>gūṁjnā</i> , resound	
हँसना <i>haṁsnā</i> , laugh	

LESSON XVIII

GROUPS OF VERBS OF RELATED STEM

MANY Hindi verbs may be classified in pairs or larger groups according to a similarity in the form of their stems, reflecting a loose semantic relationship. The larger groups may be built up from a consideration of related pairs, the characteristic types of which are discussed in sections 1 and 2 below. The most commonly contrasting pairs are of one intransitive and one transitive verb, or of two transitive verbs; members of a pair are distinguished from each other by one of a number of broadly regular vocalic alternations.

1. *Intransitive and transitive verbs*

A. The second member of the pair shows *-ā-* medially or finally in its stem; the corresponding stem syllable in the first member either shows *-a-*, or is normally non-realized,¹ with a preceding short vowel.

(i) *Second member shows -ā- medially in the stem*

मरना <i>marnā</i> , die	मारना <i>mārnā</i> , heat; kill
निकलना <i>nikalnā</i> , emerge	निकालना <i>nikālnā</i> , eject; extract
फटना <i>phatnā</i> , tear	फाडना <i>phārnā</i> , tear
लदना <i>ladnā</i> , be laden	लादना <i>lādnā</i> , load
उतरना <i>utarnā</i> , descend, get down	उतारना <i>utārnā</i> , take down, off
छपना <i>chapnā</i> , be printed	छापना <i>chāpnā</i> , print

(ii) *Second member shows -ā- finally in the stem*

बनना <i>bannā</i> , be made, exist, become	बनाना <i>banānā</i> , make
जलना <i>jalnā</i> , burn	जलाना <i>jalānā</i> , burn
उठना <i>uṭhnā</i> , rise	उठाना <i>uṭhānā</i> , raise
खिलना <i>khilnā</i> , bloom	खिलाना <i>khilānā</i> , make bloom
मिलना <i>milnā</i> , accrue, be available	मिलाना <i>milānā</i> , bring together, cause to meet

(a) Note in the pair फटना *phatnā*—फाडना *phārnā* the extra distinctive feature of alternation between retroflex plosive *t* and flapped *r*, and see other similar examples below.

¹ See p. xxiv.

B. The second member shows *-ā-* finally in the stem and a short vowel in the preceding syllable; the corresponding stem syllables in the first member show normally non-realized *-a⁻¹*, and a long vowel. (The usual vowel alternations are: *ā*—*a*; *ai* or *e*—*i*; *o*—*u*; *ū*—*u*).

जागना <i>jāgnā</i> , be awake, waken	जगाना <i>jagāndā</i> , waken
घूमना <i>ghūmnā</i> , wander, turn	घुमाना <i>ghumāndā</i> , convey about, drive round; turn
बैठना <i>baiṭhnā</i> , sit	बिठाना <i>bīṭhāndā</i> , give a seat to ²
लेटना <i>lēṭnā</i> , lie down	लिटना <i>līṭnā</i> , put lying down ³
सोना <i>sonā</i> , sleep	सुलाना <i>sulāndā</i> , put, rock to sleep
रोना <i>ronā</i> , weep	रुलाना <i>rulāndā</i> , make weep

(a) Where stems of first members end in long vowels second members show a glide consonant (*l* in two examples above).

(b) Occasional transitives in *-o-* exist alongside transitives in *-ā-*, and may be preferred: e.g.

भीगना *bhīgnā*, be wet भिगोना *bhīgōnā* (भिगना *bhīgnā*), make wet

C. The second member shows *-ū-* or (more commonly) *-o-* medially in the stem⁴ where the first shows *-u-* or *-ū-*; or *-e-* where the first shows *-i-* or *-ī-*; or *-ī-* where the first shows *-i-*.

रुकना <i>rukñā</i> , stop	रोकना <i>rokñā</i> , stop
खुलना <i>khulñā</i> , open	खोलना <i>kholñā</i> , open
लुटना <i>luṭñā</i> , be looted	लटना <i>lūṭnā</i> , loot
टूटना <i>tūṭñā</i> , break	तोडना <i>tōḍnā</i> , break
छूटना <i>chūṭñā</i> , leave	छाहना <i>chōṛnā</i> , leave, abandon
फूटना <i>phūṭñā</i> , burst	फोडना <i>phōṛnā</i> , burst
धूलना <i>dhulñā</i> , be, get washed	धोना <i>dhonā</i> , wash
दीखना <i>dīkhñā</i> , दिखना <i>dikhñā</i> , be visible	देखना <i>dekhñā</i> , see
पिटना <i>pitñā</i> , be beaten	पीटना <i>pīṭnā</i> , beat
खिचना <i>khīcnā</i> , be drawn, pulled	खीचना <i>khīcnā</i> , pull
पिरना <i>ghīrnā</i> , be surrounded	घेरना <i>ghernā</i> , surround; besiege
बिकना <i>bikñā</i> , be sold	बेचना <i>bečnā</i> , sell

¹ See p. xxiv.

² Also बैठना *baiṭhāndā*.

³ Also लेटना *lēṭnā*.

⁴ Finally in धोना *dhonā* 'wash'.

(a) Note the consonantal alternations in the pairs टूटना *tūṭnā*—तोडना *tōḍnā*; छूटना *chūṭnā*—छोडना *chōṛnā*; फूटना *phūṭnā*—फोडना *phōṛnā*; विकना *bikñā*—वेचना *bečnā*; also *l* in लुटना *lūṭnā*, with which cf. पुलाना *dhulānā* below.

(b) Occasional transitives in *-e-* pair with intransitives from Group A: e.g.

विखरना <i>bikhārā</i> , be scattered	विख्येलना <i>bikhērā</i> , scatter
सिमटना <i>simatā</i> , shrink, contract	समेटना <i>sametā</i> , collect together

2. Pairs of transitive verbs

These are classified according to the same criteria used for the pairs of one intransitive and one transitive verb in section 1 above.

A (ii).

समझना <i>saujhānā</i> , understand	समझाना <i>saujhānā</i> , explain
पढना <i>parhānā</i> , read	पढ़ाना <i>parhānā</i> , teach
गुनना <i>suānā</i> , hear	गुनाना <i>suānā</i> , relate, tell
करना <i>karnā</i> , do	कराना <i>kārānā</i> , effect, bring about, cause to be done

B.

लादना <i>lādānā</i> , load	लदाना <i>ladānā</i> , cause to be laden
देखना <i>dekhānā</i> , see	दिखाना <i>dikhānā</i> , show
सीखना <i>sikhānā</i> , learn	सिखाना <i>sikhānā</i> , teach
तोडना <i>tōḍnā</i> , break	तुडाना <i>tūḍānā</i> , break, cause to be broken
छोडना <i>chōṛnā</i> , leave, abandon	छुडाना <i>churānā</i> , cause to leave
पीना <i>pīnā</i> , drink	पिलाना <i>pilānā</i> , give to drink
खेलना <i>khelānā</i> , play	खिलाना <i>khilānā</i> , cause to play
खाना <i>khānā</i> , eat	खिलाना <i>khilānā</i> , feed
लेना <i>lenā</i> , take	लिवाना <i>livānā</i> , cause to be taken, brought
देना <i>denā</i> , give	दिलाना <i>dilānā</i> , cause to be given
धोना <i>dhonā</i> , wash	धुलाना <i>dhulānā</i> , cause to be washed
बोलना <i>bolānā</i> , speak, say	बुलाना <i>bulānā</i> , call, summon; invite

(a) Where stems of first members end in long vowels second members show a glide consonant (usually *l*, but also *v*; note लिवाना *livānā*).

(b) Note the vowel alternation *i* — *i* in पीना *pīnā* — खिलाना *pīlānā*, etc., of which no common example was adduced in section 1B above. The alternation in खाना *khūnā* — खिलाना *khilānā* is exceptional.

(c) The verbs बताना *batānā* 'relate, inform' and कमाना *kamānā* 'earn' may be noted here. They do not pair formally with other verbs, but are relatable to the nouns बात *bāt* (and the verbal expression बात करना *bāt karnā*) and काम *kām*.

(d) The second member of a pair occasionally has an alternative form with *-i* in final stem syllable, e.g. सिखलाना *sikhlānā*, दिखलाना *dikhlānā*, and बतलाना *batlānā*, equivalent in sense to the corresponding forms without *-i*; and कहलाना *kahlānā*, common in the sense 'to be called, named'.

(e) Many second members of transitive pairs are used in construction with two sentence objects, a direct case object and an indirect (oblique case) object with *ko*, which usually precedes it. Others are used with one object and agentive expressions containing the postposition से *se*. See the following examples, and the further discussion of these types of construction in the section on causative verbs, below.

वह घर से अभी नहीं निकला? तो निकाल दो! *vah ghar se abhī nahīn niklā? to nikāl do!*¹ He hasn't come out of the house yet? Then drive him out!

पुस्तक अगले हफ्ते छप जाएगा! *pustak agle hafte chap jūegā*, The book will be printed next week.

मैं उसे छापूंगा! *maiṁ use chāpūnigā*, I shall print it.

यह लकड़ी नहीं जलती। *yah lakṛī nahīn jaltī*, This wood doesn't burn.

उसने तरकारी जलाई। *usne tarkārī jalāi*, He burned the curry.

सूरज से फूल खिलते हैं। *sūraj se phūl khilte hain*, The sun brings the flowers out.²

मैं आपको अपनी गाड़ी में लंदन घुमाऊँगा। *maiṁ āpko apni gūṛī meri landan ghumāūnigā*, I'll drive you round London in my car.³

¹ For तो to see Lesson XXIII, pp. 140 f.

² Agentive expressions containing the postposition से *se* can be used with many intransitive verbs, as in this sentence.

³ The word लंदन *landan* is here used adverbially, not as an object of the verb; see Supplement I, p. 168.

माँ ने बच्चों को मैंद खिलाई। *maiṁ ne bacchōn ko mēnd khilāi*, The mother got her children to play ball.

मैं उससे बात करना चाहता हूँ। उसे बुलाइए। *maiṁ usse bāt karnā cāhātā hūn*. use 'bulāiye, I want to speak to him. Please call him.

यह छड़ी आगामी मे नहीं टूटती। *yah chūrī āgāmī se nahīn tūtī*, This stick doesn't break easily.

मैं उसे तोड़ूंगा। *maiṁ uss torūnigā*, I shall break it.

गाड़ी एक बजे टूटती है। *gāṛī ek bajē tūtī hai*, The train leaves at one o'clock.

उसे छोड़ दो! *use chōṛ dō!* Leave that, him, alone!

हर सोमवार को कागड़े धुनते हैं। *har sōmavār ko kāgḍe dhulte hain*, Monday, washday.

बहुत दिनों से आप दिखं नहीं। *bahut dinōn se āp dikhe unhīn*, I haven't seen you, you haven't been about, for a good while.

हमने चित्र देखे। *hamne citr dekhē*, We looked at the pictures.

मैं हिंदी पढ़ रहा हूँ। *maiṁ hindī pāṛh rāhū hūn*, I am studying, reading, Hindi.

मैं अपने बेटे वो हिंदी पढ़ा रहा हूँ। *maiṁ apne bēṭe ko hindī pāṛhā rāhā hūn*, I'm teaching my son Hindi.

मैंने उसे एक कहानी सुनाई। *maiṁne use ek kahānī sunāi*, I told him a story.

मैं आपसे यह काम कराऊँगा। *maiṁnū āpse yah kām karāūnigā*, I'll get you to do this work, get this work done by you.

मैं आपका उससे परिचय बराऊँगा। *maiṁ āpke usse paricay barāūnigā*, I'll introduce you to him (cause your acquaintance with him to be brought about).⁴

उसने दो आदमियों से गाड़ी चारे से लदा दी। *usne do āduiyōn se gāṛī cāre se ladā dī*, He got the wagon loaded up with fodder by two men.

मुझे आपनी पुस्तक दिखाइए। *mujhē āpni pustak dikhāiye*, Please show me your book.

बैल रस्सी को तुड़ाकर भाग निकला। *bail rassī ko turākar bhāg niklā*, The ox broke the rope and escaped.

मैं इस दूकान पर दस रुपए का नोट तुड़ाऊँगा। *maiṁ is dūkān par das rupae kā noṭ turāūnigā*, I shall change a 10 rupee note in this shop.

⁴ Cf. the simpler मैं आपको उससे मिलाऊँगा *maiṁ āpko usse milāūnigā*.

राजा ने किले से शत्रु को छक्के छुड़ाए । *rājā ne qile se śatru ke chakke churāē*, The rajah drove off the enemy's detachments from the fort.

उसने मुझे एक गिलास पानी पिलाया । *usne mujhe ek gilās pānī pilāyā*, He gave me a glass of water (to drink).

उन्होंने आपको क्या खिलाया? *unhōne āpko kyā khilāyā?* What did they give you to eat?

मैंने दुकान से कुछ चीजें लिवादी । *mainne dūkān se kuch cīzēn livādī*, I had some things brought from the shop.

भारत की राजधानी दिल्ली कहलाती है । *bhārat ki rājdhānī dillī kahlātī hai*, The capital of India is called Delhi.

Before leaving this section, note that not all verbs in *-āvā* are transitive. A considerable number are intransitive, including most of those based on nouns or adjectives: e.g.

लजाना *lajānā*, be ashamed, embarrassed, modest
सुस्ताना *sustānā*, rest

Note also that some verbs are used intransitively and transitively without difference of form: e.g.

बदलना *badalnā*, change
भरना *bharnā*, be filled; fill
घबराना *ghabrānā*, be perturbed; make anxious

3. Three-member groups

Certain verbs figure in the above tables as both the second member of an intransitive-transitive pair and the first of a transitive-transitive pair. Thus triads of associated verbs can be set up: e.g.

लदना <i>ladnā</i>	लादना <i>lādnā</i>	लदाना <i>ladānā</i>
टूटना <i>tūtnā</i>	तोड़ना <i>tōrnā</i>	तुड़ना <i>tūrānā</i>
छूटना <i>chūtnā</i>	छोड़ना <i>chōrnā</i>	चुड़ना <i>churānā</i>
धुलना <i>dhulnā</i>	धोना <i>dhonā</i>	धुलाना <i>dhulānā</i>
दिखना <i>dikhnā</i>	देखना <i>dekhnā</i>	दिखाना <i>dikhānā</i>
दीखना <i>dikhnā</i>		

The student may find it helpful to think of the last verb of such a triad as a causative formed on the first, and of the second verb of transitive pairs as a causative referable either to a non-existent intransitive or passive verb or directly to the first transitive verb of the pair. But since both the construction of these verbs and the clarity with which they are seen to

express 'causation' varies, only the verbs described in the following section, which show a distinctive marker syllable and uniform construction, are described as causatives here.

CAUSATIVE VERBS

Verbs showing final stem syllable *-vā-* are almost all used in construction with agentive expressions containing the postposition *से se*. These verbs are conveniently described as causatives, and are all associated with two- or three-member groups of verbs of related stem. The following examples may be compared with forms given above.

मरवाना *marvānā*, have killed, arrange the killing of (by someone)

निकलवाना *nikalvānā*, to have put out, etc. (,,)

फड़वाना *pharvānā*, to have torn (,,)

लदवाना *ladvānā*, to have loaded (,,)

छपवाना *chapvānā*, to get printed (,,)

बनवाना *banvānā*, to get made (,,)

Similarly सुनवाना *sunvānā*; पिलवाना *pilvānā*; खिलवाना *khilvānā*; स्कवाना *rukvānā*; खुलवाना *khulvānā*; तुड़वाना *tūrvānā*; करवाना *karvānā*; बुलवाना *bulvānā*; फुड़वाना *phurvānā*; छुड़वाना *churvānā*, etc.

मैं पुस्तक छपवाऊँगा । *maiṁ pustak chapvāūnā*, I shall have the book printed.

मैं अपने भाई से पुस्तक छपवाऊँगा । *maiṁ apne bhāī se pustak chapvāūnā*, I shall get my brother to print the book.

मैं अपने बेटे को अच्छे अध्यापक से हिंदी पढ़वा रहा हूँ । *maiṁ apne bētē ko acche adhyāpāk se hindī parīhvā rāhā hūn*, I'm having my son taught Hindi by a good teacher.

यह काम अच्छे मिस्त्री से करवाइए । *yah kām acche mīstrī se karvāiē*, Get a good workman to do this job!

मैं आपका उससे परिचय करवाऊँगा । *maiṁ āpākā usse parīcay karvāūnā*, I'll get you introduced to him.

राम कुमार को बुलवाइए । *rām kumār ko bulvāiē*, Please send for Rām Kūmār (have him sent for).

उसने अपने शत्रु का मकान जलवा दिया । *usne apne śatru kā makān jalvā diyā*, He had his enemy's house burnt down.

मैं मुलज़िम को पुलिस से छुड़वा दूँगा । *maiṁ mulzīm ko pulis se churvā dūnā*, I shall get the police to set the accused free.

(a) Where a causative verb associates with a three-member group of verbs of related stem it will not be readily distinguishable in sense from the third member if the latter is also used in construction with से *se*. Thus the verbs लद्वाना *ladvānā*, धुल्वाना *dhulvānā* are semantic and syntactical equivalents of लदाना *ladānā* and धुलाना *dhulānā* respectively, whereas दिख्वाना *dikhvānā* is distinct in construction and sense from दिखाना *dikhānā* and दिख्लाना *dikhlānā*.

मैं आपको पत्र दिखातेंगा । *maiṁ āpko patr dikhātēngā*, I shall show you the letter.

मैं आपको मंत्री से पत्र दिखवाऊंगा। *maiṁ āpko mantrī se patr. dikhvāūmgā,*
I shall get the secretary to show you the letter.

(b) Where a causative verb associates with a pair only of verbs of related stem, it is normally distinct in construction and sense from the second member of the pair, e.g. पढ़वाना *parhvānā*, सुनवाना *sunvānā*. But note that कराना *karānā* and करवाना *karvānā* show the same construction and, though they may be clearly distinguishable in sense in certain contexts (see examples above), are not necessarily so. The following two sentences, for example, may be interchangeable:

मैं आपसे यह काम कराऊंगा । *maiṁ āpse yah kām karaūṁgā*, I'll get you to do this work.

मैं आपसे यह काम करवाऊंगा। *main āpse yah kām karvāūmga,* I'll get you to do this work.

A semantic distinction is possible, however, between these sentences according to the attitude which they imply on the part of the speaker; the second could well be less circumspect, implying greater authority on the speaker's part, or power to get the work done.

(c) Where third and fourth members of a group of verbs are both used in construction with *se*, the *-vá-* form tends to be the more common.

VOCABULARY

लकड़ी *lakṛī*, f., wood
 तरकारी *tarkārī*, f., curr.
 सूरज *sūraj*, m., sun
 फूल *phūl*, m., flower
 गेंद *gemd*, f., ball
 छड़ी *charī*, f., stick, can

चित्र *citr*, m., picture
 चारा *cārā*, m., fodder
 नोट *not*, m., note (money)
 छक्का *chakkā*, m., squad, detachment
 (literally 'group of six')
 गिलास *gilās*, m., glass (for drinking)

अध्यापक <i>adhyāpak</i> , m., teacher
मिस्त्री <i>mistrī</i> , m., mechanic, (skilled) workman
मुल्जिम <i>mulzim</i> , m., accused person
पुलिस <i>pulis</i> , f., police
बिस्तर <i>bistar</i> , m., bedding
सीट <i>sit</i> , f., seat; नीचे की सीट <i>nice hi sit</i> , lower seat
गधा <i>gadhā</i> , m., donkey, ass
धोबी <i>dhobi</i> , m., washerman

वाक्य *vākya*, m., sentence
लेख *lekh*, m., essay, article
तुराना *turānā*, break, cause to be
broken; get change for (money)
बिचाना *bichānā*, spread
बहुत दिनों मे *bahut dinom se*, for
(i.e. since) a long time
परिचय *paricay*, m., acquaintance
पीछे से *piche se*, from behind, from
the rear

EXERCISE 33

जैसे ही गाड़ी छठी, वैसे ही मैने नीचे की सीट पर अपना बिस्तर बिछा दिया। फिर कपड़े बदलकर मैं लेट गया। उस गधे पर किसी से रामान लदवाओ। उसने अखबार में जो लेख अपवाया था, उसे पढ़कर वे हँस पड़े। उसे समझाइए कि वह अपना काम हमें सामने पर छुत्य करे। मैं उसे बुलाकर उसका आपसे परिचय कराऊंगा। अपने लड़के को किसी अच्छे स्कूल में पढ़वाइए। मैं आपको लंदन घुमाना चाहता हूँ। आप उस दूकान में अच्छे कपड़े बनवा सकते हैं।

EXERCISE 34

I got off the train at Allahabad. Kindly collect your luggage from the rear (of the bus).¹ Show me what you've written. What have you gone and done? You've broken the chair! You've learned a lot of Hindi. Who taught you? We get our clothes washed by a dhobi. The train doesn't stop here. The train has just left. I get you to write a few sentences in Hindi every day.

* Luggage from the roof storage rack of buses is often handed down to passengers at the rear. Use the verb उतारना *utārṇā*.

LESSON XIX

PASSIVE FORMS

COMPOSITE verbal expressions with passive force are used in the majority of aspectual, tense, and modal patterns and as infinitives. They consist of perfective participles collocating with appropriate following forms of the verb जाना *jānā*. Both parts of the composite show concord with subjects, except in impersonal constructions (see below). The action of an agent is expressed by use of the postposition से *se*. Negatives precede both parts of the composite in sentences of neutral style and emphasis. वे शत्रु से मारे जाएँगे | *ve śatru se māre jāēnige*, They will be killed by the enemy.

पत्र डाक से भेजा गया था | *patr ḍāk se bhejā gayā thā*, The letter was sent, had been sent by post.

हिंदी भारत में बोली जाती है | *hindī bhārat mēm boli jātī hai*, Hindi is spoken in India.

हिंदी इस देश में नहीं बोली जाती | *hindī is des mēm nahīn boli jātī*, Hindi isn't spoken in this country.

1. *Passives of compound verbs*

These are very frequently met with. The stem of the given verb (simple or conjunct) is followed by a passive form of the dependent auxiliary verb. पत्र डाक से भेज दिया जाएगा | *patr ḍāk se bhej diyā jāēgā*, The letter will be forwarded by post (passive of भेज देना *bhej denā*).

हिंदी बहुत लोगों से राष्ट्रभाषा के रूप में स्वीकार कर ली गई थी *hindī bahut logōn se rāṣṭrabhāṣā ke rūp mein svikār kar li gai thi*, Hindi was accepted as the national language by many people¹ (passive of स्वीकार कर लेना *svikār kar lenā*).

2. *Impersonal passives*

These are found for both transitive and intransitive verbs. They are 'neutral' in respect of concord (this 'neutrality' being expressed by the use of 3rd singular masculine concord forms in conjunction with absence of a sentence subject).

¹ के रूप में *ke rūp mēm* 'in the form, capacity, of'; स्वीकार करना *svikār karnā* 'accept' (conjunct verb).

कहा जाता है कि प्रेम अंधा होता है | *kahā jātā hai ki prem andhā hotā hai*, It is said that love is blind.

चला जाए? *calā jāē?* Shall we go (should it be gone)?

मुझसे सोया नहीं गया | *mujhse soyā nahīn gayā*, I couldn't sleep, couldn't get to sleep (it was not slept by me).

मुझसे अभी बाजार नहीं जाया जाएगा | *mujhse abhī bāzār nahīn jāyā jāēgā*, I shan't be able to go to the bazaar just now (it won't be gone by me).

मुझे हिंदुस्तान भेज दिया गया था | *mujhe hindustān bhej diyā gayā thā*, I was sent to India (it was sent to India with respect to me).

(a) Note from the fourth example above that passive forms of the verb जाना *jānā* show जाया *jāyā*, not गया *gayā*, as first element.

(b) Only a slight change in emphasis distinguishes the above impersonal sentences from corresponding sentences showing personal subjects, viz. कहते हैं कि प्रेम अंधा होता है | *kahate hain ki prem andhā hotā hai*, People say that love is blind.

चलें? *calēn?* Shall we go?

मैं सो नहीं सका | *maiṁ so nahīn sakā*, I couldn't sleep.

मैं हिंदुस्तान भेज दिया गया था | *maiṁ hindustān bhej diyā gayā thā*, I was sent to India.

The second example here is slightly less circumspect, because personal in its reference, than the corresponding impersonal expression. The last example somewhat stresses the identity of the subject referend by comparison with the corresponding impersonal expression, in which attention is focused less on the referend of the object मुझे *mujhe* than on the performance of the action itself.

3. *A limitation on the use of the passive*

An English passive form frequently has as its most natural translation equivalent not a passive, but an intransitive verb. Thus the sentence 'only one man was saved' will generally be rendered

सिर्फ एक ही आदमी बच गया | *srif ek hī ādmī bac gayā*.

This states the fact of the man's escape, whereas the possible alternative सिर्फ एक ही आदमी बचाया गया | *srif ek hī ādmī bacāyā gayā*

places more emphasis than the English might warrant on the actual action of his rescue.

CONJUNCT VERBS NOT INVOLVING करना *karnā*, होना *honā*

The use of pairs of conjunct verbs involving the verbal elements करना *karnā*, होना *honā* was noted in Lesson X. Other conjuncts, both transitive and intransitive, involve different verbal elements. Some examples follow.

1. याद रखना *yād rakhnā* 'bear in mind, remember'.

मैं यह बात हमेशा याद रखूँगा। *maiñ yah bāt hameśā yād rakhūmgā*, I shall always remember this (never forget it).

2. याद आना *yād ānā* 'come to mind'. Note that this intransitive expression is common in sentences whose English translation equivalent contains the transitive verb 'remember'.

उस समय मुझे राम याद आया। *us samay mujhe rām yād āyā*, At that moment I remembered Rām.

3. याद रहना *yād rahnā* 'remain in mind, be remembered'.

आज का दिन मुझे हमेशा याद रहेगा। *āj kā din mujhe hameśā yād rahegā*, I shall always remember today.

(a) Note that the noun याद *yād*, f., meaning 'memory, recollection' can be used in nominal-verbal constructs in which its grammatical identity is maintained, as well as in conjunct verbs proper; e.g. in conjunction with रहना *rahnā*:

उन दिनों की याद मेरे दिल में हमेशा के लिए ताजी रहेगी। *un dinom kī yād mere dil meṁ hameśā ke lie tāxī rahegī*, 'The memory of those days will remain fresh in my heart for ever.'

(b) For convenience, and because their sphere of usage is delimited by the existence of the above forms, mention of याद होना *yād honā* and याद करना *yād karnā* is also made here.

याद होना *yād honā* 'be in mind; be, become remembered'.

आपको मेरा नाम याद होगा। *āpkō merā nām yād hogā*, You probably remember my name.

मुझे रामचरितमानस की सौ पंक्तियाँ याद हो गई हैं। *mujhe rāmcaritmānas kī sau panktiyām yād ho gaī hain*, I've learned a hundred lines of the *Rāmcaritmānas* by heart.

याद करना *yād karnā* 'recollect; learn by heart'.

यह घटना मेरे शहर में अभी तक याद की जाती है। *yah ghaṭnā mere shahr mēṁ abhī tak yād kī jātī hai*, This incident is still remembered in my town.

उसने रामचरितमानस की सौ पंक्तियाँ शाद कीं। *usne rāmcaritmānas kī sau panktiyām yād kīn*, He learned a hundred lines of the *Rāmcaritmānas* by heart.

4. दान देना *dān denā* 'give (as charity), donate'.

मैंने भिखारी को तीन पैसे दान दिए। *maiñne bhikhārī ko tīn paise dān die*, I gave the beggar three pice.

5. मोल लेना *mol lenā* 'buy'.

उसने मकान मोल लेकर उसमें रहना शुरू किया। *usne makān mol lekar usmeni rahnā surū kiyā*, He bought a house and moved into it (started to live in it).

6. दिखाई देना *dikhāt denā* 'be visible, come into sight'.

मुनार्द देना *sunāt denā* 'be audible':
(See Lesson XII, p. 74.)

1. Infinitives characteristically have nominal function in Hindi. As nouns they may be equated formally with masculines in -ā (predominantly singular). They are negated with preceding न *na*.

आपका घर लौटना आवश्यक है। *āpkā ghar lauṭnā āvaśyak hai*, Your return home is necessary.

ऐसा करना मना है। *aisā karnā manā hai*, To do this is forbidden.

ऐसा करने से आप सफल होंगे। *aisā karne se āp saphal hōnge*, By doing this you'll be successful.

आपका वहाँ न रहना हमें वड़ी असुविधा का कारण होगा। *āpkā yahāṁ na rahnā hamenī barī asuvidhā kā kāraṇ hogā*, Your not staying here will be a cause of great inconvenience to us.

(a) Compare also the formal parallelism of the following locutions, of which one contains a noun in initial position, the other an infinitive.

नाले का पानी *nāle kā pānī*, stream water

पीने का पानी *pīne kā pānī*, drinking water

2. Some further examples of the very common sequence of oblique case infinitive with following postposition are given here.

उनके जाने के बाद मुझसे मिलिए । *unke jāne ke bād mujhse milie*, (Come and) see me after he goes.

ऐसा होने पर भी आप नहीं जा सकते । *aisā hone par bhī āp nahīṁ jā sakte*, Even so (in spite of this being so) you can't go.

मैं बाहर जाने को हूँ । *maiṁ bāhar jāne ko hūँ*, I am about to go out.

उसने हिंदी सीखने की कोशिश की । *usne hindī sikhne kī koshīsh kī*, He tried to learn Hindi.

उसने हिंदी सीखने का प्रयत्न किया । *usne hindī sikhne kā prayatn kiyā*, He tried to learn Hindi.

उसने मुझे राहायता देने से इनकार किया । *usne mujhe sahāyता dene se inkār kiyā*, He refused to help me.

मैंने उसे आने पर मजबूर किया । *maiṁne use āne par majbūr kiyā*, I compelled him to come.

मैंने उसे आने पर आध्य किया । *maiṁne use āne par bādhya kiyā*, I compelled him to come.

(a) Note particularly the force of *को ko* in the third example above; also the frequency of oblique infinitives in construction with nominal-verbal expressions based on nouns or adjectives (fourth example onwards).

(b) Note also from the above examples that infinitives are linked to nominal-verbal expressions in varying ways; most frequently, but not always, with *का kā* where nouns are involved (fourth, fifth, and sixth examples) and with other postpositions (never *का kā*) where adjectives are involved (last two examples).

3. In sentences expressive of purpose, oblique case infinitives may occur alone, or with following *को ka*, or with following के लिए *ke lie*.

मैं हिंदी सीखने भारत गया था । *maiṁ hindī sikhne bhārat gayā tha*, I went to India to learn Hindi.

मैं हिंदी सीखने को भारत गया था । *maiṁ hindī sikhne ka bhārat gayā tha*, I went to India to learn Hindi.

मैं हिंदी सीखने के लिए भारत गया था । *maiṁ hindī sikhne ke lie bhārat gayā tha*, I went to India to learn Hindi.

वह खाना खाने बैठा । *vah khānā khāne baithā*, He sat down to eat his meal.

(a) The oblique infinitive alone is the most common of these means of expressing purpose in the spoken language (being the most concise), but broadly speaking they are interchangeable. Feeling for sentence rhythm may lead to preference for one type of expression over the others in any given sentence.

4. Occasionally को *ko* and के लिए *ke lie* following an oblique case infinitive and preceding an adjective are interchangeable.

क्या आप जाने के लिए तैयार हैं? *kyā āp jāne ke lie taiyār hain*? Are you ready to go?

क्या आप जाने को तैयार हैं? *kyā āp jāne ko taiyār hain*? Are you ready to go?

मैं आपकी सेवा के लिए प्रस्तुत हूँ । *maiṁ āpki sevā ke lie prastut hūँ*, I am at your service (ready for, to do your service).

मैं आपकी सेवा को प्रस्तुत हूँ । *maiṁ āpki sevā ko prastut hūँ*, I am at your service.

दाक *dāk*, f., post, postal service

प्रेम *prem*, m., love, affection

नाम *nām*, m., name

पंक्ति *pāukti*, f., line; row

भिलारी *bilārī*, m., beggar

असुविधा *asuvidhā*, f., inconvenience

नाला *nālā*, m., stream

सेवा *sevā*, f., service

आंदोलन *āndolan*, m., movement (social, political, etc.)

बुराई *burāī*, f., badness, wickedness; की बुराई करना *kī burāī karnā*, slander

बुरा *burā*, bad, wicked

दिल *til*, m., heart

पैदावार *paidāvār*, f., produce

सावधानी *sāvdhānī*, f., care; सावधानी से *sāvdhānī se*, carefully

सावधान *sāvdhān*, adj., careful

कविता *kavītā*, f., poem

फर्ज *fārz*, m., duty

अभ्यास *abhyās*, m., practice;

का अभ्यास करना *kā abhyās karnā*, practise

प्रवेश *pravēs*, m., entry, entrance;

प्रवेश करना *pravēs karnā* (*meni*), enter

प्रयत्न *prayatn*, m., attempt;

का प्रयत्न करना *kā prayatn karnā*, try

रामचरितमाला *rāmacaritmānas*, m., name of a work by the medieval poet Tulsīdās

इनकार *inkār*, m., refusal; इनकार करना *inkār karnā* (*se*), refuse

स्वीकार करना *svikār karnā*, accept

मोल लेना *mol lenā*, buy

मजबूर करना *majbūr karnā* (*par, ke lie*), compel

आध्य करना *bādhya karnā* (*par, ke lie*), compel

लेटना *letnā*, lie down

रूप <i>rūp</i> , m., form; के रूप में <i>ke rūp</i>	मना <i>manā</i> (invariable), forbidden
<i>meri</i> , as, in the capacity of	प्रस्तुत <i>*prastut</i> , ready, prepared
भेजना <i>bhejnā</i> , send	स्वाभाविक <i>svābhāvik</i> , natural
बचाना <i>bachānā</i> , save, rescue	दूसरा <i>dūsrā</i> , second; other
आराम <i>ārām</i> , m., rest, comfort;	ऐसा <i>aisā</i> , adj. and pron., of this sort;
आराम करना <i>ārām karnā</i> , rest	this sort of thing
अंधा <i>andhā</i> , blind	सफल <i>saphal</i> , successful
ताजा <i>tāzā</i> , fresh	

EXERCISE 35

मेरी पुस्तकें एक महीने बाद भेज दी गई थीं। मृझते न रहा गया। मुझे याद नहीं है। रास्ते में गाड़ियों का शोर सुनाई दे रहा था। हिंदी के लिए इस शांदोलन का होना स्वाभाविक है। रात बोलने पर भी दूसरे लोग आपकी चुराई करेंगे। उन्होंने उसे सच बोलने पर मजबूर किया। आप बाहर जाने को हैं? इस तस्वीर में आपको एक बैलगाड़ी दिखाई देती है। किसान आप तौर से ऐसी गाड़ियों पर अपनी पैदावार बाजार ले जाते हैं।

EXERCISE 36

It can be said that Hindi will one day be accepted as India's national language. India, where Hindi and other languages also are spoken, is a most interesting country. I carefully remembered what you had said. When I saw him I remembered his face. You should learn some Hindi poems by heart. His books are being praised these days. I began work yesterday at nine o'clock, I shan't wait for you tomorrow. To speak the truth is a man's duty. By practising speaking you'll learn our language. The enemy tried to enter the fort. He went to the station to meet his friend. He lay down to rest.

SUBORDINATE CONJUNCTIONS AND CLAUSES

SOME subordinate conjunctions (words identifying subordinate clauses) have been given and their use in complex sentences illustrated in Lessons XIV and XVI. The other chief subordinate conjunctions, whose use in sentences is discussed here, are found in broadly similar sentence patterns, i.e. they frequently introduce or occur in second position¹ in a subordinate clause, against which is balanced a following principal clause introduced by a linking word or phrase; but in certain cases a principal clause precedes a subordinate clause.

A. अगर *agar*, यदि *yadi* 'if'

These forms correlate with the conjunction तो *to* introducing the principal clause.

1. Future, subjunctive, and general present verbs are all commonly used in the subordinate clause when the verb in the principal clause is future (but see also section 3 below). Use of the subjunctive in these circumstances implies that the event in question is not envisaged as definitely as when a future or general present verb is used, but does not at all imply that it is unlikely to come about.

अगर मेहनत करोगे तो सफल होंगे। *agar mehnat karoge to saphal hoge*, If you work you'll succeed.

अगर आप हिन्दुस्तान आ जाएं तो मैं आपको ताज महल जलर दिखाऊँगा। *agar ap hindustān ā jāeṁ to main āpko tāj mahl zarūr dikhāūँga*, If you come to India I shall certainly show you the Taj Mahal.

अगर आप चाहें तो मैं आपसे हिंदी बोलूँगा। *agar ap cāhēṁ to main āpse hindī bolūँga*, If you like I'll speak Hindi to you.

अगर आप चाहते हैं तो मैं आपसे हिंदी बोलूँगा। *agar ap cāhte hain to main āpse hindī bolūँga*, If you want me to I'll speak Hindi to you.

2. The verb in the subordinate clause is fairly regularly subjunctive and sometimes general present when the verb in the principal clause is not future (but see also sections 3 and 4 below).

¹ As indicated above for relatives, see p. 86.

अगर विदेशी अच्छी हिंदी न बोलें तो हम उनको कभी नहीं समझते । *agar videsī acchī hindī na bolē to ham unko kabhī kabhī nahīn samajhete*, If foreigners don't speak good Hindi we sometimes don't understand them.

अगर वह आए तो मेरा उससे परिचय कराइए । *agar vah āe to merā usse paricay karaīe*, If he comes please introduce me to him.

अगर आपको दिल्ली जाना है तो जहर जाइए । *agar āpko dillī jānā hai to zarūr jāe*, If you must go to Delhi, do so by all means.

3. Very commonly, however, perfective forms are used rather than futures or subjunctives in the subordinate clauses of sentences of the types illustrated above. This usage is especially common colloquially, and is an interesting illustration of the importance of aspect in the Hindi verbal system. By describing the action of the subordinate clause with a perfective verb and so stressing its completion, while that of the main clause is described with a non-perfective verb, one very adequately expresses the semantic relationship of the clauses in this type of sentence, in which the first clause describes a condition of action, and the second an action which ensues if the condition is met.

Perfective forms are not used in subordinate clauses referring to relatively unlikely happenings (whose completion is hardly envisaged) or to continuing events (specifically non-completed).

अगर मेरी मेहनत की तो सफल होंगे । *agar mehnat kī to saphal hoge*, If you work you'll succeed.

अगर वह आया तो मेरा उससे परिचय कराइए । *agar vah āyā to rucrī usse paricay kardie*, If he comes please introduce me to him.

अगर उससे मुलाकात हुई तो मैं आपको बताऊंगा । *agar usse mulāqāt hui to mainā āpko batāūnigā*, If I meet him I'll tell you.

4. To express an unrealised condition in the past, or a distinctly improbable one in the future, a special construction is used, the verb form in both clauses being an imperfective participle, or alternatively, if the reference is to past time, a perfective participle followed by the imperfective participle of होना *honā*.

अगर मैं भारत जाता तो ज्यादा हिंदी ज़रूर सीखता । *agar main bhārat jātā to zyādā hindī zarūr sikhātā*, Had I gone to India I should certainly have learned more Hindi.

or, If I (should happen to) go to India I would certainly learn more Hindi.

अगर मैं भारत गया होता तो मैंने ज्यादा हिंदी ज़रूर सीखी होती । *agar main bhārat gayā hotā to mainne zyādā hindī zarūr sikhī hotī*, Had I gone to India I should certainly have learned more Hindi.

5. (a) Introductory अगर *agar*, यदि *yadi* is very frequently omitted in informal usage. The presence of the linking तो *to* serves to establish the sentence type in such cases (though not entirely unambiguously, there being some possibility of confusion with sentences in which जब *jab* 'when' has been similarly omitted).

(b) In English the word 'if' may introduce an indirect question as well as a clause expressing a condition. In such cases its translation equivalent is of course always कि *ki*; see Lesson XVI.

उससे पूछो कि समझते हो या नहीं । *usse pūchō ki samajhete ho yā nahīn*, Ask him if he understands or not.

B. ज्योही *jyōihī* 'as soon as'

This form correlates with त्योही *tyōihī* introducing the principal clause.

ज्योही *jyōihī*, like its equivalent जैसे ही *jaise hī*, is used with a following future or subjunctive verb in the same way as अगर *agar*, यदि *yadi*. It is also used with perfective and general present forms in reference to past and present time.

ज्योही आप वहाँ पहुँचें, त्योही पत्र लिखिए । *jyōihī āp vahāṁ pahūncē, tyōihī patr likhīe*, Please write as soon as you get there.

ज्योही वहाँ पहुँचूंगा, त्योही पत्र लिखूंगा । *jyōihī vahāṁ pahūncūnigā, tyōihī patr likhūnigā*, I'll write as soon as I get there.

ज्योही मैं वहाँ पहुँचा, त्योही काम शुरू किया । *jyōihī main vahāṁ pahūncā, tyōihī kām surū kiyā*, I started work as soon as I got there.

C. जब *jab* 'when'; जब तक *jab tak* 'as long as' (contd.)

Note that जब *jab* may correlate with तो *to* as well as with तब *tab*. जब *jab* and जब तक *jab tak* introducing references to future events are followed by subjunctive or future verbs in much the same way as अगर *agar*, यदि *yadi*; use of future verbs is somewhat more frequent.

जब वह आएगा तो मैं जाऊंगा । *jab vah āegā to main jāūnigā*, When he comes I'll go.

जब वह आए तो मुझे खबर दीजिए। *jab vah aye to mujhe khabar díjye*, When he comes please let me know.

जब तक मैं यहाँ रहूँगा तब तक वे चुप रहेंगे। *jab tak maiāt yaloīnī rahūnigā tab tak ve cap rahēnge*, As long as I'm here they'll keep quiet.

(n) Introductory जब *jab* is quite often omitted in informal usage. See discussion of the similar and more frequent omission of अगर *agar*, यदि *yadi* above, par. A 5 (ii).

D. अगरचे *agarce*, यद्यपि *yadyapi* 'although'

The first of these conjunctions usually correlates with फिर भी *phir bhi*, पर *par* or लेकिन *lekin*, the second usually, but not exclusively, with the form तथापि *tathāpi*.

The subjunctive is not used in the subordinate clause unless doubt is implied in the concession (e.g. by the introduction of some such word as शायद *sāyad* 'perhaps', संभव *sambhav* 'possible'. For the use of the subjunctive in sentences containing these words see Lesson XXI, pp. 130 f.).

अगरचे मैं कम हिंदी जानता हूँ, फिर भी बोलने की कोशिश करता हूँ। *agarce maiāt hūnī hindī jānta hūnī, phir bhi bolne ki kōshish kartā hūnī*, Although I don't know much Hindi I still try to speak it.

यद्यपि पंचवर्षीय योजना सफल होगी, तथापि और प्रयत्न आवश्यक होंगे। *yadyapi pūñcvarṣīy yojnā saplāt hogī, tathāpi aur prayatnā āvaśyak hōngē*, Although the five-year plan will be successful, further efforts will be needed.¹

यद्यपि पंचवर्षीय योजना कदाचित् पूरातः सफल हो, तथापि और अधिक प्रयत्न आवश्यक होंगे। *ydyapi pūñcvarṣīy yojnā kālācīt pūrṇtah saplāt ho, tathāpi aur adhik prayatnā āvaśyak hōngē*, Although the five-year plan will perhaps be completely successful, even further efforts will be needed.¹

अगरचे इस क्लास के लड़के कभी चुप नहीं रहते, फिर भी अच्छे लड़के हैं। *agarce is klās ke larke kabhi cup nahīn rahate, phir bhi acche larke hūnī*, Although the boys in this class are never quiet they're a good lot.²

(a) अगरचे *agarce* is very frequently omitted, its correlative supplying the idea of the concession. Omission of यद्यपि *yadyapi* before its natural correlative तथापि *tathāpi* is less common.

¹ और *aur* is stressed.

² कभी... नहीं *kabhi... nahīn* 'never'.

(b) The form हालांकि *hālānki* is very common in informal usage for अगरचे *agarce*.

E. चूंकि *cūnki*, व्योंकि *kyonki* 'because, since'

चूंकि आप हिंदी जानते हैं, इसलिए आप उत्तर भारत में हर जगह जा सकेंगे। *cūnki āp hindī jānta hām, isliye āp uttar bhārat meh har jagah jā sakeṅge*, Since you know Hindi you'll be able to go everywhere in northern India.

(a) The initial conjunction may be omitted; and the locutions इस बजह से *is bājh se* 'for this cause', or the equivalent इस कारण (से) *is kāraṇ (se)*, may be substituted for इसलिए *isliye*.

आप हिंदी जानते हैं, इस कारण से आप उत्तर भारत में हर जगह जा सकेंगे। *āp hindī jānta hām, is kāraṇ se āp uttar bhārat meh har jagah jā sakeṅge*, You know Hindi, and therefore you'll be able to go everywhere in northern India.

(b) An alternative construction to that with चूंकि *cūnki* shows the clause-order inverted, with the subordinate clause introduced in midsentence by the conjunction व्योंकि *kyonki*.

आप उत्तर भारत में हर जगह जा सकेंगे, व्योंकि हिंदी जानते हैं। *āp uttar bhārat meh har jagah jā sakeṅge, kyonki hindī jānta hām*, You'll be able to go everywhere in northern India because you know Hindi.

Occasionally clauses introduced by व्योंकि *kyonki* occur initially in their sentences, with following principal clauses.

(c) Also very common is the use of an inflected infinitive followed by the locutions की बजह से *ki bājh se* or के कारण *ke kāraṇ*.

आप हिंदी जानने के कारण उत्तर भारत में हर जगह जा सकेंगे। *āp hindī jānne ke kāraṇ uttar bhārat meh har jagah jā sakeṅge*, Because you know Hindi you'll be able to go everywhere in northern India.

F. जिससे *jissee*, ताकि *tāki*, 'so that'

These forms introduce clauses expressing purpose and containing

subjunctive verbs; in sentences of neutral style and emphasis they follow principal clauses. For ताकि *tāki* कि *ki* alone is sometimes found.

वह बैठ गया, जिससे वह और आसानी से पढ़ सके । *vah baith gayā, jisse vah aur āsāni se parh sake*, He sat down so that he could read more easily.¹
मैं पीछे बढ़ गया कि वह पहले हाथ धो ले । *main pīche hāṭ gayā ki vah pahle hāṭh dho le*, I stepped back so that she could wash her hands first.²

VOCABULARY

मेहनत <i>†mehnat</i> ³ , f., labour, effort	चुप <i>cup</i> , silent
विदेशी <i>vidēśī</i> , m.f., foreigner; adj., foreign	आवश्यक <i>āvaśyak</i> , necessary
मुलाकात <i>†mulāqāt</i> , f., meeting, encounter; मुलाकात होना <i>mulāqāt honā</i> (se), meet	जरूरी <i>†zarūrī</i> , necessary
योजना <i>yojanā</i> , f., scheme, plan; पंचवर्षीय योजना <i>pañcavarṣīy yojnā</i> , five-year plan	हटना <i>haṭnā</i> , move away, withdraw
उत्तर <i>uttar</i> , m., north	पकना <i>paknā</i> , ripen
दक्षिण <i>dakṣīṇ</i> , m., south	काटना <i>kāṭnā</i> , cut; harvest; bite (of animals)
फोन <i>fon</i> , m., telephone; मेरा फोन आया <i>merā fon āyā</i> , someone telephoned me; मैं उसको फोन करूँगा <i>maiṁ usko fon karūṅgā</i> , I shall telephone him.	का काम देखना <i>kā kām dekhnā</i> , see to, take care of (someone's) work
फसल <i>fasl</i> , f., crop	कभी कभी <i>kabhi kabhī</i> , sometimes
जेब <i>jeb</i> , f., pocket	ज़खर <i>†zaxr</i> , indeed, certainly, by all means
जवाब <i>†javāb</i> , m., answer; चिट्ठी का जवाब देना, <i>chitthī kā javāb denā</i> , answer a letter	कदाचित् <i>*hadācīt</i> , perhaps
सवाल <i>†savāl</i> , m., question	पूर्णतः <i>*pūrṇtah</i> ⁴ , fully
स्टेशन <i>steshan</i> , m., station	देर <i>der</i> , f., delay, lapse of time; पाँच मिनट देरे से आना <i>pāṁc minat der se ānā</i> , come five minutes late
विचार <i>vicār</i> , m., thought; opinion	कम <i>kam</i> , adj., little (of quantity), few; adv. little
	गरम <i>garm</i> , hot; warm
	हर जगह <i>har jagah</i> , everywhere
	दूसरी बार <i>dūsri bār</i> , a second time, again
	या <i>yā</i> , or

¹ और *aur* is stressed.

² From the novel बड़ी बड़ी आँखें *Barī baṛī āṁkheṁ* by Upendranath Ashk.

³ First vowel usually short [e].

⁴ See Supplement III, p. 179.

EXERCISE 37

अगर आप आ याकें, तो आइए । अगर मेरा फोन आए, तो यह¹ कह दीजिए कि मैं फिर फोन करूँगा । अगर वह मुझे उस दिन मिलता हो मैं उसे पहचान लेता । जब आप दिल्ली पहुँचेंगे तो मैं आपको अपने कई मिश्रों से मिलाऊँगा । ज्योही किसानों की फसलें पक जाती हैं, त्योही वे उन्हें बगट लेते हैं । अगर वे गाड़ी ठीक समय पर छूटी, फिर भी पाँच मिनट देर से पढँची । चूंकि उस समय उसे कुछ काम नहीं करना था, इसलिए उसने पत्र जेब से निकालकर दूसरी बार पढ़ना शुरू किया । वह आज मेरा काम देखेगा ताकि आपको दिल्ली भुमा राकूँ ।

EXERCISE 38

If he writes to me I shall certainly answer his letter. If he had written to me before coming I'd have met him at² the station. Ask him if this is the right road or not. If I were to meet him I should certainly ask his opinion about this matter. Tell me when you're ready to go. Although I tried very hard I couldn't learn your language. I left Delhi in May because the weather was growing very hot then. I haven't seen you since you went to Delhi.

¹ यह *yah* here anticipates the following clause introduced with कि *ki*. This use of यह *yah* is very common, especially where following clauses are lengthy, or where their sense is emphasized.

² पर *par*.

LESSON XXI

USES OF THE SUBJUNCTIVE

THE main uses of the subjunctive, apart from those in subordinate clauses, are noted or recapitulated here. The general consideration governing the use of the subjunctive is that it presents actions as in some way contingent or uncertain, rather than as objectively realised or envisaged.

1. In asking questions or making suggestions:

मैं जाऊँ? *maiñ jāñi?* May I go?

चलें? *caleñ?* Shall we go?

चला जाए? *calā jāe?* Shall we go?¹

अपना हाल लिखें। *apnā hāl likhem,* Please write (saying) how you are (please write your state).

2. In indirect commands and elsewhere where a wish is expressed about the activity of another person or thing:

नेहरू जी की जय हो! *nehrū ji ki jay ho!* Long live Nehru Ji!

उनसे कहिए कि यहाँ आएं। *unse kahie ki yahāñ āeñ,* Tell him to come here.
उसं चाहिए कि यह किताब पढ़े। *use cāhie ki yah hitāb parhe,* He ought to read this book.

संदूक गिर न जाए, इसलिए उसे रसां से बैलगाड़ी पर बांधा गया। *sandūq gir na jāe,*
isliye rasse se baigāri par bāndhā guyā, So that the box would not fall it was tied on to the ox-cart with a rope.

मैं चाहता हूँ कि वह हिंदी सीख ने। *maiñ cāhā hūñ ki vah hindī sikh le,* I want him to learn Hindi.

(a) Cf. with the last example the construction of चाहना *cāhnā* with an infinitive noted in Lesson VI, and used in simple sentences (i.e. where a person's wish to carry out an action himself is expressed).

मैं हिंदी सीखना चाहता हूँ। *maiñ hindī sikhna cāhā hūñ,* I want to learn Hindi.

3. In many locutions expressive of uncertainty; often in sentences containing the words शायद *sāyad* 'perhaps', संभव *sambhav* 'possible':

वह शायद आए, पता नहीं। *vah sāyad āe, patā nahīñ,* Perhaps he'll come, I don't know.

¹ See Lesson XIX, p. 117.

संभव है कि वह फेल हो गया हो। *sambhav hai ki vah fel ho gayā ho,* It's possible that he may have failed.¹

जो हो, सो हो। *jo ho, so ho,* What is to be, will be.²

मैं क्या कहूँ? *maiñ kyā kahūñ?* What am I to say?

एक सवारी और ले लूँ, फिर जाता हूँ। *ek savārī aur le lūñ, phir cāltā hūñ³,*
I shall (just) collect one more fare, then I'm going.

(a) Note that शायद *sāyad*, संभव *sambhav*, and the adverb संभवतः *sambhavataḥ*⁴ are also used to express probability, and in this case are not followed by a subjunctive.

संभव है कि वह फेल हो गया है। *sambhav hai ki vah fel ho gayā hai,* He's probably failed.

यह किताब शायद प्राप्त के पास है। *yah kitāb sāyad āpke pās hai,* I expect you've got this book.

4. Often where an object is presented generically, as typical of a class, rather than as an individual entity:

मुझे एक ऐसी किताब चाहिए जो बच्चों के लिए उपयुक्त हो। *mujhe ek aisi kitāb cāhie jo bacchon ke lie upayukt ho,* I want a book suitable for children.

5. Often in hypothetical comparisons involving such expressions as जैसे *jaise*, मानों *manōñ* 'as if':

बच्चा दरवाजे पर खड़ा था जैसे किसी के इंतजार में हो। *bacchā darvāze par khārā thā jaise kisī ke intazār mein ho,* The boy was standing at the door as if waiting for someone.

6. With the expressions आवश्यक है *āvashyak hai*, ज़रूरी है *zarūri hai* 'it is necessary', उचित है *ucit hai*, मुनासिब है *munāsib hai* 'it is appropriate', and others which in greater or less degree partake of the nature of directives: आवश्यक है कि हम आज पूर्व के बारे में कुछ जानें। *āvashyak hai ki hām āj pūrva ke bāre mein kuch jānēñ,* It is necessary for us to know something about the East today.

¹ For perfective subjunctive forms such as हो गया हो *ho gayā ho* see Supplement II, p. 172.

² 'सो so is an old demonstrative, little used in the standard language except in proverbial and gnomic expressions.

³ और *aur* is stressed.

⁴ See Supplement III, p. 179.

प्रौर उचित है कि इस उद्देश्य से एक भारतीय भाषा सीख लें। *aur ucit hai ki is uddeśya se ek bhārtiy bhāṣā sikh leṁ*, And it is appropriate that with this purpose we should learn an Indian language.

THE VERB लगना *lagnā*

The basic meaning of this intransitive verb can be generalized as 'to be applied'. It occurs in a very wide range of expressions, a selection of which is given below. The common collocation of लगना *lagnā* with a preceding oblique case infinitive is noted separately.

1. The following sentences exemplify very common usages of लगना *lagnā*. Subjects of equivalent English expressions showing transitive verbs usually correspond to oblique case nouns or pronouns with को *ko* (or equivalent pronominal object forms), in initial sentence position in sentences of neutral style and emphasis. Such oblique case forms are often not expressed if the sense of a sentence is clear.

आपको हिन्दुस्तान कैसा लगता है? *āpko hindustān kaisā lagtā hai?* How do you like India?

अच्छा लगता है। *acchā lagtā hai*, I like it.

यहाँ मन लगता है। *yahāṁ man lagtā hai*, I feel at home here (my heart is engaged, attached, here).

लगता है (कि) यह मकान खाली है। *lagtā hai (ki) yah makān khālī hai*, It seems as if this house is empty.¹

बच्चा माँ जैसा लगता है। *baccā māṁ jaisā lagtā hai*, The child looks like his mother.²

डाकस्ताने जाने में कितनी देर लगेगी? *dākkhāne jāne mēṁ kitnī der lagegi?* How long will it take to get to the post office?

कोई पाँच मिनट लगेंगे। *koī pāñc minaṭ lageṅge*, It'll take about five minutes.

उसको चोट लगी। *usko cōṭ lagī*, He got hurt.

उसे ठंड लगी है। *use thaṇḍ lagī hai*, He's got a cold.

मुझे ठंड लग रही है। *mujhe thaṇḍ lag rāhī hai*, I'm cold; I'm getting cold.

पत्थर के मकानों में भी आग लग सकती है। *patthar ke makānōṁ mēṁ bhī āg lag saktī hai*, Even stone houses can catch fire.

¹ Linking कि *ki*, जैसे *jaise* introducing clauses dependent on लगना *lagnā*, मालूम होना *ma�ūm honā*, etc., are frequently dropped in colloquial usage; see p. 96.

² जैसा *jaisa* is used postpositionally with माँ *māṁ* here; see p. 84.

मुझे भूख लगी है। *mujhe bhūkh lagī hai*, I am hungry.

मुझे प्यास लगी है। *mujhe pyās lagī hai*, I am thirsty.

(a) Note the use of the perfective participle in the last two sentences. Cf. the following sentences:

मुझे ग्यारह बजे के गरीब भूख लगती है। *mujhe gyārah bajē ke garīb bhūkh lagtī hai*, I get hungry about eleven o'clock.

मुझे प्यास लग रही है। *mujhe pyās lag rāhī hai*, I'm getting thirsty.

2. Collocating with a preceding oblique case infinitive, लगना *lagnā* has the sense 'begin'. This type of collocation is extremely frequent.

कुछ धरण चुप रहने के बाद वह बोलने लगा। *kuch kṣaṇ cup rahne ke bād vah bolne lagā*, After a few moments' silence he began to speak.

उसको प्यास लगने लगा। *usko pyās lagne lagā*, He began to feel thirsty.

दिन लंबे होने लगे। *din lambe hone lage*, The days started getting long, longer.

(a) Where personal subjects are involved collocations of oblique case infinitive with following लगना *lagnā* are equivalent in sense to, and usually interchangeable with, those of infinitive with following शुरू, आरंभ करना *śurū, ārambh karnā*, e.g. in the first example above. Where non-personal subjects are involved, e.g. in the last two examples, use of लगना *lagnā* is normal.

(b) Collocations of oblique case infinitive with following लगना *lagnā* are negated only rather rarely; any negative precedes the infinitive in sentences of neutral style and emphasis.

(c) लगना *lagnā*, being intransitive, is of course not used in construction with ने *ne*.

THE VERBS देना *denā* AND पाना *pānā* WITH PRECEDING OBLIQUE CASE INFINITIVES

1. देना *denā* often collocates with preceding oblique case infinitives in locutions expressing the granting of permission, and containing pronouns or nouns in oblique case with को *ko* (or equivalent pronominal object forms). It occurs in both active and passive (impersonal) constructions.

मैंने उसे जाने दिया । *mainne use jāne diyā*, I let him go, allowed him to go. उसको जाने दिया गया था । *usko jāne diyā gayā thā*, He was allowed to go (it was granted to him to go).

मेरे पिता जी मुझे सिगरेट नहीं पीने देते थे । *mere pitā ji mujhe sigret nahīm pine dete the*, My father used not to let me smoke cigarettes.

मैंने उसे जाने नहीं दिया । *mainne use jāne nahīm diyā*, I didn't let him go.

(a) In sentences of neutral style and emphasis, negatives tend on the whole to precede infinitives, but some speakers feel that they can often also be placed between infinitives and the verb देना *denā* without acquiring particular affective value.

(b) Collocations of perfective forms of देना *denā* with oblique case infinitives are used in construction with ने *ne*.

2. पाना *pānā* collocating with preceding oblique case infinitives expresses possibility of performing an action; these collocations are equivalent to compound verbs with पाना *pānā* as dependent auxiliary, and are giving ground to the latter in the modern language.

मैं बनारस नहीं जाने पाया, क्योंकि मुझे इलाहाबाद में ही काम था । *main bunāras nahīm jūne pāyā, kyoni kī mujhe ilāhābād mēm hī kām thā*, It was impossible for me to go to Banaras, because I had work in Allahabad.

(a) Note that collocations of पाना *pānā* with oblique case infinitives are, like compound verbs showing पाना *pānā*, not used in construction with ने *ne*, and that they are very often negated, the negative most commonly preceding the infinitive in sentences of neutral style and emphasis.

VOCABULARY

हाज़ *jhāl*, m., state, condition
जय *jay*, f., victory; . . . की जय हो

. . . *kī jay ho*, long live . . .

रस्सा *rassā*, m., rope

मुझे पता नहीं (है) *mujhe patā nahīm (hai)*, I don't know, have no idea

सवारी *savārī*, f., passenger; vehicle

पूर्व *pūrv*, m., east

पश्चिम *pashchim*, m., west

उद्देश्य **uddesya*, m., aim, intention
मन *man*, m., mind; heart

डाकघाना *†dākkhānā*, m., post office

डाकघर *dākghar*, m., post office

पत्थर *pathar*, m., stone

आग *āg*, f., fire

भूख *bhūkh*, f., hunger

प्यास *pyās*, f., thirst

ठंड *thand*, f., cold; a cold

क्षण <i>kṣap</i> , m., moment, instant	मुनासिब <i>†munāsib</i> , appropriate
मदद <i>†madad</i> , f., help; मदद देना <i>madad denā</i> (ko), help	साली <i>khālī</i> (invariable), empty; free (not engaged)
प्रगति <i>pragati</i> , f., progress	बांधना <i>bāndhnā</i> , tie, bind
धूप <i>dhūp</i> , f., sun's heat or light	फेल होना <i>fel honā</i> , fail (examination)
लू <i>lū</i> , f., hot, dusty wind which blows in north India in May and June; लू लगाना <i>lū lagānā</i> (ko), get sunstroke.	पिघलना <i>pighalnā</i> , intr., melt
संस्कृति <i>saṃskṛti</i> , f., culture	संभवतः <i>sambhavataḥ</i> , probably, perhaps
बर्फ <i>barf</i> , f., ice, snow	आसान <i>āsān</i> , easy, simple
उपयुक्त <i>upayukt</i> , suitable	बुनियादी <i>buniyādī</i> (invariable), basic; elementary
उचित <i>ucit</i> , appropriate	का अध्ययन करना <i>kā adhyayan kurnā</i> , study

EXERCISE 39

मैं चाहता हूँ कि आप उसे वह पत्र दिलाएँ । मैं उसको मदद देना चाहता था । वह शायद कल आए । वह शायद कल आएगा । उचित ही है कि आप भारत जाने से पहले एक भारतीय भाषा बोल राकें । मर्झे वहीं जाने में आषाधा धंटा लगा । लौटने में कितना रामय लगेगा? अगर मैं सीधा जाऊँ तो इससे कम समय लगेगा । मालूम होता है, आप हिन्दी लिखने में प्रगति कर रहे हैं । मुझे प्यास लगी है । चूंकि उसने मुबह से कुछ नहीं लाया था, इसलिए उसे भूख लगने लगी । सारा दिन धूप में रहने से उसे लू लग गई ।

EXERCISE 40

I want to study Indian culture. I want my son to study Indian culture. Would you like me to show him that letter? Shall I ask¹ him to write you a letter? It will probably take you at least a month to learn to read and write² elementary Hindi. The snow began to melt in February. We're cold. His mother didn't let him go until his father had returned.³

¹ कहना *kahnā*.

² Use सीखना *sikhnā* with preceding direct case infinitives.

³ Perfective verb, rather than perfective past.

LESSON XXII

COMPOSITE VERBAL EXPRESSIONS WITH रहना *rahnā*, जाना *jānā* (contd.), करना *karnā*, चाहना *cāhnā*1. With रहना *rahnā*

COLLOCATIONS of participles (almost always imperfective) with following forms of the verb रहना *rahnā* stress the element of continuity in an action extending over a period of time. They are extremely common. Tense and aspectual and modal reference are determined by the form of रहना *rahnā* used.

वह दिन भर काम करता रहा । *vah din bhar kām kartā rahnā*, He kept working, worked, all day long.¹

वह दिन भर काम करती रहती थी । *vah din bhar kām kartī rahnī thī*, She used to work all day long.

वे दिन भर काम करते रहते हैं । *ve din bhar kām karte rahnā hain*, They work all day long.

जागते रहो! *jāgte raho!* Keep alert! (the night watchman's cry)

(a) Only those few perfective participles which express present state (see p. 19) are used in this way.

लड़की एक घंटा बहाँ बैठी रही । *lādkī ek ghāntā bahāṁ baiṭhī rahnī*, The girl stayed sitting there for an hour.

बहाँ किसी के न मिलने के बावजूद वे ठहरे रहे । *vahāṁ kisī ke na milne ke bāvajūd ve thahre rahnā*, They went on waiting in spite of not finding anyone there.

वह दिन भर बिस्तर पर पड़ा रहेगा । *vah din bhar bistar par paḍā rahnegā*, He'll lie on his bed (bedding) all day.

2. With जाना *jānā* (contd.)

Similar collocations of imperfective participles with forms of the verb जाना *jānā* stress rather the progressive nature of an action extending over a period of time, the way in which it advances from stage to stage. They too are extremely common.

वह काम करता गया, और मैं देखता गया । *vah kām kartā gayā, aur mām dekhta gayā*, He carried on with his work, and I kept on watching.

¹ For दिन भर *din bhar* see Supplement III, p. 179.

(a) The same English sentence may often serve as translation equivalent of Hindi sentences containing composite verbal expressions with either रहना *rahnā* or जाना *jānā*, but there is a difference in the implication of such Hindi sentences.

3. With करना *karnā*

Collocations of perfective participles showing invariable final -ā with following forms of the verb करना *karnā* stress the habitual nature of a given action. These also are very common.

हम हिंदी ही बोला करते हैं, इसलिए अब अच्छी तरह बोलने लगे हैं । *ham hindī hī bolā karte hain, isliye ab acchī tarah bolne lage hain*, We normally talk in Hindi, so now we're beginning to speak well.

पहले मेरे यहाँ आया करती थी, अब नहीं आती । *pahle mere yahāṁ āyā kartī thī, ab nahīṁ aṭī*, She used to visit me frequently but doesn't any more.¹

अपना काम अच्छी तरह किया करो । *apnā kām acchī tarah kiyā karo*, Always do your work well.

(a) Collocations of this type based on the verb जाना *jānā* show जाया *jāyā* (not गया *gayā*) as first element.

दिल्ली में रहता हूँ, लेकिन कलकत्ते जाया करता हूँ । *dillī mēṁ rahnā hūṁ, lekin kalkatte jāyā kartā hūṁ*, I live in Delhi, but I'm always going to Calcutta.

(b) Perfective forms of these collocations are relatively rare, and where they occur are not used in construction with ने *ne* (their sense being fundamentally the expression of habitual action).

तुम्हारे पूर्वज घास छीला किए! *tumhāre pūrvaj ghās chīlā kie!* Your forefathers scraped grass! (did menial work)

4. With चाहना *cāhnā*

Collocations of perfective participles showing invariable final -ā with following forms of the verb चाहना *cāhnā* express the idea that a given action is about to occur. There are other, more common ways of expressing

¹ मेरे यहाँ *mere yahāṁ*, adverbial phrase meaning 'at, to, my place, house'. Similarly आपके यहाँ *āpke yahāṁ*, उसके यहाँ *uske yahāṁ*, etc.

this idea,¹ and these collocations are much less frequent than any of the above three types.

दो बजा चाहते हैं । *do bajā cāhete hāim*, It's about to strike two, two is about to strike.

(a) Collocations of this type based on the verb जाना *jānā* show जाया *jāyā* as first element.

मैं बाहर जाया चाहता हूँ । *maiṁ bāhar jāyā cāhātā hūṁ*, I'm about to go out.

VOCABULARY

पूर्वज *pūrvaj*, m., ancestor

धास *ghās*, f., grass

राजपूत *rājpūt*, m., and adj., Rajput

छीलना *chilnā*, scrape, pare

दिन भर *din bhar*, all day

ज्यो-ज्यों . . . त्यो-त्यों *jyoti-jyoti . . .*

tyot-tyot, in proportion as . . .

so

के बाबजूद *ke bābajūd*, in spite of

हर कोई *har koi*, everyone

EXERCISE 41

बारिश दो दिन होती रही । जब तक हम भारत न गए तब तक हिंदी पढ़ते रहे । हिंदी पढ़ते रहिए! ज्यों-ज्यों दिन लंबे होते जाते हैं, त्यों-त्यों रातें छोटी होती जाती हैं । जब मैं उत्तर भारत में रहता हूँ तो हिंदी बोला करता हूँ ।

EXERCISE 42

I lie in bed till eight o'clock each day. At that time war was always going on between the Rajput rajahs. We began to speak in Hindi and went on in Hindi until the end of the hour.² Please make a habit of learning ten new words every day. I keep asking everyone this question. 'What is the answer to it?³

¹ See Lessons XIX, p. 120; XXV, p. 154.

² घंटे के खत्म होने तक *ghāntē ke khatm hone tak* 'until the hour's ending'.

³ To it: use इसका *ishā*.

LESSON XXIII

REDUPLICATIVE EXPRESSIONS

REDUPLICATION is a frequent syntactic device in Hindi sentences, and generally has a distributive connotation. Words belonging to a wide range of grammatical categories may be reduplicated, and types of translation equivalent vary greatly. Reduplicative expressions will often be found hyphenated. Careful users of Hindi will in general hyphenate those which they feel refer to a collective unity more readily than those which they feel refer to an aggregate of individual items.

आपने उनसे क्या क्या बातें की? *āpne unse kyā kyā bātēn kīm*? What (various things) did you talk about with them?

वहाँ कौन कौन लोग थे? *vahānī kauñ kauñ log the?* Who were there?

गाड़ियाँ किस वक़्त चलती हैं? *gāriyām his his vagt calāt hāim*? When do the trains leave?

उनमें कोई कोई हँसता था, कोई कोई रोता था। *unmein koi koi hanstā thā, koi koi rotā thā*, Some of them were laughing, some were weeping.

किन्हीं किन्हीं गाँवों में तालाब नहीं है । *kiñhīñ kinhīñ gāñvoñ meni tālāb nahīñ hai*, In some (few, or unimportant) villages there's no tank.¹

भारत में कहाँ कहाँ धूमे? *bhārat meñ kahāñ kahāñ ghūme?* Where have you been in India? (to what different places)

लड़कों को पचास पचास पैसे मिले । *larkoñ ko pacās pacās paise mile*, The boys got fifty pice each.

एक एक लड़के को पचास पचास पैसे मिले । *ek ek larkē ko pacās pacās paise mile*, Each boy got fifty pice.

आपको लंदन में तरह तरह के मुहल्ले मिलेंगे । *āpko landan meñ tarah tarah ke muhalle milēngi*, You'll find various types of suburb in London.

मैं रास्ते के किनारे किनारे चला । *maiñ rāste ke kināre kināre calā*, I kept to the edge of the road (all the way).

वे आपने आपने कामों में व्यस्त हैं । *ve apne apne kāmōñ meñ vyast hāim*, They're busy with their (respective) tasks.

उसके बड़े बड़े कान हैं । *uske bare bare kān hāim*, He has big ears.

आप धीरे धीरे बोलेंगे तो मैं समझूँगा । *āp dhīre dhīre boleñge to maiñ samjhūñgā*, If you speak slowly I'll understand.

¹ For किन्हीं *kinhīñ* see p. 44.

लड़की ने सिसक सिसकर अपनी कहानी सुनाई । *larki ne sisak sisakkar apni kahānī sunāi*, Sobbing continuously, the girl told her story.¹
हम धूप में चलते चलने थक गए । *ham dhūp mēṁ calte calte thaik gae*, We got tired walking in the sun (walking so long, continuously, etc.).

(a) In some cases reduplication does have intensive force: e.g.

गरम गरम चाय ले आओ! *garm garm cāy le do!* Bring some tea, really hot!

But in most such cases a distributive idea is already present in the sentence: e.g.

उस खेत में बहुत-से बड़े बड़े पेड़ हैं । *us khet mēṁ bahut-se bāre bāre per hain*, There are a lot of very big trees in that field.²

(b) A few expressions of reduplicative structure are based on oblique case forms: e.g.

दिनों-दिन *dinom-din*, day by day

के बीचों-बीच *ke bicom-bic*, in the very middle of

(c) One or two common expressions contain the Persian preposition ब *ba* or a corrupted form of it: e.g.

दिनबदिन *†dinbadin*, day by day

रंगबिरंगा *†raṅgbiraṅgā*, many-coloured

हफ्ते बहास्ते *†hafste bahafste*, week by week

THE CONJUNCTION तो *to*

Correlative usages of this conjunction have been noted above.³ It is also often used in non-correlative constructions, as a link between loosely connected sentences or parts of one sentence. Two general types of usage of तो *to* can be distinguished.

i. In initial sentence or clause position, तो *to* furnishes a semantically colourless link with what precedes. (Its correlative usages fall under this heading.) English translation equivalents depend on the sentence context.

अगर वह आए, तो मुझे लावर दीजिए । *agar vah āe, to mujhe khabar dijye*, If he comes, please let me know.

¹ Reduplicated absolutives show the first absolute in stem form; cf. p. 90, n. 2.

² The form बहुत-से *bahut-se* 'many' is explained in Lesson XXIV, pp. 147 f.

³ Lesson XX, pp. 123 ff.

वे चलने लगे, तो मुझे उनसे बात करने का अवसर मिला । *ve calne lage, to mujhe unse bāt karne kā avasar milā*, He was going off when I got the chance to have a few words with him.

सम्यता मनुष्यों को सब प्रकार से आराम देती है, तो भी वे असंतुष्ट रहते हैं । *sabhyatā manuṣyom ko sab prakār se ārām deti hai, to bhī ve asantuṣṭ rahite hain*, Civilisation gives men all kinds of comforts, but still they are unsatisfied.¹

(a) Note the very common expression नहीं तो *nahim to* 'otherwise', representing (अगर) नहीं, तो . . . (agar) *nahim, to . . .* 'if not, then . . .' Colloquially this expression is often contracted to the single word नहीं *nahim* in initial position in its clause.

अपना काम देखो, नहीं (तो) अच्छा न होगा! *apnā hām dekho, nahim (to) acchā na hogā!* Pay attention to your work, or there'll be trouble!

2. In non-initial sentence or clause position, तो *to* usually suggests that the given sentence or clause expresses an idea at variance in some way with what precedes (whether the content of a locution, an unexpressed thought or an action), or modifying it in some way.

बात तो यह है कि . . . *bāt to yah hai ki . . .* The fact is that . . . (contrary to what has been supposed)

नहीं, नहीं, मैं तो वैसे ही मजाक कर रहा था! *nahim, nahim, main to vaise hī masāq kar rahā thā!* No, no, I was just joking!²

(a) तो *to* may occur both initially and non-initially in a phrase or sentence, हमिद के लिए कुछ नहीं है, तो दो पैसे का दूध तो चाहिए ही । *hāmid ke lie kuch nahim hai, to do paise kā dūdh to cāhīe hi*, There is nothing (available) for Hamid, but he does certainly need two pice worth of milk.³

(b) तो *to* may occur in non-initial position in a sentence not connected with any preceding utterance or action.

आप अच्छे तो हैं? *ap acche to hain?* Are you getting on all right? (I expect you are, but please confirm it)

Here the force of तो *to* is to reduce the content of the inquiry, which is quite conventionalised and hardly a request for information.

¹ For तो भी *to bhī* 'but even so' see further Supplement III, p. 180.

² For वैसे ही *vaise hī* see Supplement III, p. 167.

³ From the short story ईदगाह *Idgāh*, by Premchand (1880-1936).

THE EMPHATIC ENCLITIC ही *hī* (contd.)

The general function of ही *hī* as an enclitic of restrictive force, stressing the importance of the word or syntactic group immediately preceding it in a sentence, has been indicated above.¹

1. Some examples illustrating its use with different grammatical forms, and its wide range of possible translation equivalents, are given in this section.

बनारस के लोग हिंदी ही बोलते हैं । *banāras ke log hindī hī bolte hain*, The people of Banaras of course speak Hindi.

शहर पास ही है । *shahr pās-hī hai*, The city is quite near, very near.

आपने जो इतज्ञास किया है, वह बहुत ही अच्छा है । *āpne jo intazām kiyā hai, vah bahut hī acchā hai*, The arrangements you've made are excellent.

वह अपनी ही किताब लाया । *vah apnī hī kitāb lāyā*, He brought his own book. वह अच्छे आदमी नहीं थे, लेकिन वकील तो अच्छे थे ही । *vah acche ādmī nahīn the, lekin vakil tō acche the hī*,² He wasn't a good man, but certainly was a good lawyer.

वह मन ही मन सोचने समा कि . . . *vah man hī man socne lagā ki . . .*, The thought occurred to him that . . . (he started to think in his heart that . . .)

उस काम के लिए तीन ही आदमी कम होंगे । *us kām ke lie tīn hī ādmī kam hōnge*, Three men, only three men, will be too few for that job.

उसे उस काम के लिए एक ही रुपया मिला । *use us kām he lie ek hī rupayā milā*, He only got one rupee for that work.

मैं आपसे जो कह रहा हूँ, उसे समझ ही गए होंगे । *maiñ āpse jo kah rahā hūm, use samajh hī gae hōnge*, You'll certainly have understood what I'm saying to you.

2. ही *hī* coalesces with some personal and demonstrative pronominal forms. The emphatic forms of the personal and demonstrative pronouns are as follows:

Sg. Dir.	मैं ही	<i>maiñ hī</i>	तू ही	<i>tū hī</i>	वही	<i>vahī</i>
Obl.	मुझी	<i>mujhī</i>	तुझी	<i>tujhī</i>	उसी	<i>usī</i>
Obj.	मुझे ही	<i>mujhe hī</i>	तुझे ही	<i>tujhe hī</i>	उसे ही	<i>use hī</i>
Poss.	मेरा ही	<i>merā hī</i>	तेरा ही	<i>terā hī</i>	उसी का	<i>usī hā</i>

¹ Lesson V, pp. 27 f.

² Affective word-order.

THE EMPHATIC ENCLITIC ही *hī* (contd.)

Pl. Dir.	हम ही	<i>ham hī</i>	तुम ही	<i>tum hī</i>	वे ही	<i>ve hī</i>
Obl.	हमीं	<i>hamīm</i>	तुम्हीं	<i>tumhūm</i>	उन्हीं	<i>unhīm</i>
Obj.	हमें ही	<i>hamem hī</i>	तुम्हें ही	<i>tumhem hī</i>	उन्हें ही	<i>unhem hī</i>
Poss.	हमारा ही	<i>hamārā hī</i>	तुम्हारा ही	<i>tumhārā hī</i>	उन्हीं का	<i>unhīn kā</i>

Sg. Dir.	यही	<i>yahī</i>	आप ही	<i>āp hī</i>
Obl.	इसी	<i>isī</i>	आप ही	<i>āp hī</i>
Object	इसे ही	<i>ise hī</i>	आपको ही	<i>āpko hī</i>
Possessive	इसी का	<i>isī hā</i>	आपका ही	<i>āpkā hī</i>

Pl. Dir.	ये ही	<i>ye hī</i>	आप ही	<i>āp hī</i>
Obl.	इन्हीं	<i>inhīm</i>	आप ही	<i>āp hī</i>
Object	इन्हें ही	<i>inhem hī</i>	आपको ही	<i>āpho hī</i>
Possessive	इन्हीं का	<i>inhīn kā</i>	आपका ही	<i>āpkā hī</i>

आप उन्हीं पुस्तकों को पढ़िए । *āp unhīm pustakō ko parhie*, Please read those same books, those very books.

यही कारण है कि हम आपका प्रस्ताव नहीं स्वीकार कर सकते । *yahī kārañ hai hī ham āpkā prastāv nahīm svikār kar sakte*, This is the reason we can't accept your suggestion.

हम आपका प्रस्ताव इसीलिए नहीं स्वीकार कर सकते । *ham āpkā prastāv isilie nahīm svikār kar sakte*, We can't accept your suggestion for this reason.

उसी समय मेरे पिता जी आगरे मैं थे । *usī sanay mere pitā jī āgre meri the*, At that very time, that particular time, my father was in Agra.

उन्हीं दिनों मैं उनके शत्रु लड़ाई की तैयारियाँ कर रहे थे । *unhīm dinom meri auhe satru larāi kī taiyāriyān kar rahe the*, During that very period their enemies were making preparations for war.

मैं लाल पिच्च खा ही नहीं सकता । *maiñ lāl mīc khā hī nahīm sakta*, I can't eat red pepper at all.

3. Note that while emphatic ही *hī* may separate parts of composite and other verbal expressions (see last example above) it does not normally separate a word that it stresses from any post-position associated with it.

कवि के ही शब्दों में *kavi ke hī sabdōm mein*, in the poet's own words, the words of the poet himself

हम लड़ाई के पहले से ही यहाँ आया करते हैं । *ham larāi ke pahle se hī yahām āyā karte hain*, We've been coming here since even before the war.

But while this is the most general usage, it is not invariably followed.

4. Notice particularly the frequent collocation of oblique case imperfective participles in *-e* with following ही *hī*, in sentences whose most direct English translation equivalent usually contains the phrase 'as soon as'. Its use is straightforward in sentences which refer throughout to activity on the part of the same persons or things. Whatever the gender and number of the sentence subject, the participle is always in the *-e* form (these being adverbial, not adjectival expressions).

मैं आते ही काम करने लगा । *maiñ āte hī kām karne lagā*, I started work as soon as I arrived.

आते ही मैं काम करने लगा । *āte hī maiñ kām karne lagā*, As soon as I arrived I started work.

मैं आते ही काम करने लगी । *maiñ āte hī kām karne lagī*, I started work as soon as I arrived (f. sg. subject).

हम आते ही काम करने लगी । *ham āte hī kām karne lagīm*, We started work as soon as we arrived (f. pl. subject).

(a) Where a sentence of this sort describes the activity of different persons or things we usually find not a direct case noun or pronoun associated with the participle, but the corresponding possessive form. Again the participle is always in the *-e* form.

वह मेरे आते ही काम करने लगा । *vah mere āte hī kām karne lagā*, He started work as soon as I arrived.

मेरी बहन के आते ही मैंने आपका हाल पूछा । *merī bahn ke āte hī maiñne āpka hāl pūchā*, As soon as my sister came I asked how you were.

There are exceptions to this, however, especially where non-personal subjects and participles of intransitive verbs are involved: e.g.

उजर गिलते ही उसने चाँखे झुका ली । *nazar milte hī usne āñkhēñ jhukā līm*, As soon as (my) glance met (hers) she lowered her eyes.

5. Some common adverbs formed with ही *hī* are:

अभी *abhī*, now, at this particular time (see Lesson V)

तभी *tabhī*, then, at that particular time

कभी *kabhī*, sometimes; at some time

यहीं *yahīm*, here, at this particular place (यहीं *yahām* + ही *hī*)

वहीं *vahīm*, there, at that particular place (वहीं *vahām* + ही *hī*)

मैं कभी वहाँ गया था । *maiñ kabhī vahām gayā thā*, I went there once (on one occasion).

मैं कभी कभी वहाँ जाता था । *maiñ kabhī kabhī vahām jātā thā*, I used to go there sometimes.

वह इन दिनों कभी वहाँ नहीं जाता । *vah in dinōm kabhī vahām nahīm jātā*, He never goes there these days.

मैं इलाहाबाद में विद्यार्थी था । वहीं हिन्दी सीखी । *maiñ ilāhābād mēm vidyārthī thā, vahīa hīndī sīkhi*. I was a student at Allahabad. It was there that I learned Hindi.

(a) Note from the third example the use of कभी *kabhī* in negated sentences whose translation equivalent usually contains the word 'never'.

मुहल्ला <i>mahallā</i> , m., suburb	शब्द <i>sabd</i> , m., word
किनारा <i>kiñrā</i> , m., bank, edge	सिपाही <i>siñpāhī</i> , m., soldier
नजर <i>nazar</i> , f., sight; glance	तरक्की <i>tarakki</i> , f., progress
कान <i>kān</i> , m., ear	विश्वविद्यालय <i>viśvavidyālāy</i> , m., university
नाक <i>nak</i> , f., nose	माँग <i>mānig</i> , f., request
अवसर <i>avasar</i> , m., opportunity, occasion	ब्यस्त <i>vyast</i> , busy
सम्यता <i>sabhyatā</i> , f., civilisation	संतुष्ट <i>santuṣṭ</i> , satisfied
प्रकार <i>prakār</i> , m., type, kind; सब प्रकार से <i>sab prakār se</i> , in every way	प्रसंतुष्ट <i>asantuṣṭ</i> , dissatisfied
मजाक <i>mazāq</i> , m., joke; मजाक करना <i>mazāq karnā</i> , joke	मिर्च <i>mīrc</i> , f., pepper; chilli
इतजाम <i>intazām</i> , m., arrangement, arrangements	सिसकना <i>sisaknā</i> , sol
वकील <i>vakhīl</i> , m., lawyer	भुकाना <i>jhukānā</i> , lower
प्रस्ताव <i>prastāv</i> , m., suggestion	धीरे, धीरे धीरे <i>dhīre, dhīre dhīre</i> , slowly
तैयारियाँ <i>taiyāriyāi</i> , f. pl., preparations; की तैयारियाँ करना <i>ki taiyāriyām karnā</i> , prepare for	(के) लायक (ke) <i>tlāyāq</i> , suitable for; देखने लायक <i>dekhne lāyāq</i> , worth seeing (के ke is very often omitted in construction with infinitives)
	मनुष्य <i>manuṣya</i> , m., man, human being

EXERCISE 43

आप लोग¹ रोज दस दस नए शब्द सीखा कीजिए। हर एक राजपूत ने शत्रु के कई कई सिपाहियों को मार डाला। लोग दूर दूर से गंगा में स्नान करने के लिए इलाहाबाद आते हैं। आप तो हिंदी सभक्षे हैं? गाड़ी छूटी तो ठीक बक्त पर, लेकिन वह पांच मिनट देर से पहुँची। आप रोज दस ही शब्द सीखन पर भी तरक्की करेंगे। मैंने उस रेस्टरेंट में कभी खाना नहीं खाया। मैं देखते ही आपको पहचान गया। उसके बैठते ही हम उससे तरह तरह के प्रश्न पूछने लगे।

EXERCISE 44

What did you do in the vacation? What people did you meet at the University yesterday? You'll find small villages in the countryside around the city which are worth seeing. He usually spoke slowly, but even then² I didn't always³ understand. Speak slowly, otherwise I shan't understand. If you want to learn Hindi you should speak Hindi. On that very day my father arrived from Delhi. On hearing his request they burst out laughing. As soon as the train left I started reading my paper.

¹ For आप लोग *ap log*, pl., see Supplement I, p. 165.

² तब भी *tab bhī*.

³ कभी कभी *kabhi kabhi*.

LESSON XXIV

THE ADJECTIVAL PARTICLE सा *sā*

THIS particle, which shows normal adjectival flexion, is found suffixed to various parts of speech, most commonly adjectives. It is used in a variety of ways, to express the notion of 'general resemblance'. It is usually written hyphenated to the word to which it is suffixed.

1. Suffed to most adjectives it denotes, broadly speaking, a reduced degree of a quality.

यमुना नदी का नीला-सा पानी। *yamunā nadī kā nilā-sā pānī*, the bluish water of the river Jumna

मैं एक अच्छी-सी किताब पढ़ रहा हूँ। *main ēk acchī-sī kitāb pañh rahā hūm*, I'm reading a rather good book, quite a good book.

मुझे दोनों भकान एक-से दिखाई देते हैं। *mujhe donom makān ek-se dikhāī dete hām*, Both houses look similar, much the same, to me.

2. Suffed to quantitative adjectives (e.g. बहुत *bahut*, थोड़ा *thorā* 'a little') and sometimes other adjectives expressing bulk or size (especially बड़ा *barā*, छोटा *choṭā*), it introduces an element of vagueness to the interpretation of the quantity or size.

उसने मुझे बहुत रुपया दिया था। *usne mujhe bahut rupayā diyā thā*, He gave me a lot of money.

उसने मुझे बहुत-सा रुपया दिया था। *usne mujhe bahut-sā rupayā diyā thā*, He gave me a lot of money (it doesn't matter how much, more than sufficient, etc.).

माघ मेले में बहुत-से लोग आते हैं। *māgh mele mein bahut-se log āte hām*, Many people come to the Māgh Mela.

उसने दो हिरण्य और एक बड़ा-सा शेर मारा। *usne do hiran aur ek barā-sā śer mārā*, He killed two deer and a big tiger.

पहले उसकी एक छोटी-सी दूकान थी। *pahle uski ek choṭī-sī dūkān thi*, Formerly he used to have a little shop.

(a) Note particularly that the form बहुत-से/सी *bahut-se/sī*, pl., 'many' is an adjective only, whereas unsuffixed बहुत *bahut* may be either an adjective or an adverb, and before an adjective is always interpreted as an adverb.

Compare the following sentences:

उस क्षेत्र में बहुत बड़े पेड़ हैं। *us khet meṁ bahut bare per hain*, There are some very big trees in that field.

उस क्षेत्र में बहुत-से बड़े पेड़ हैं। *us khet meṁ bahut-se bare per hain*, There are many big trees in that field.

(b) A sentence such as

मैं एक बहुत अच्छी-सी किताब पढ़ रहा हूँ। *mainṁ ek bahut accī-sī kitāb parh rahā hūṁ*

means 'I am reading a very good book', not 'I am reading quite a good book'. Here सी *sī* is associated with the entire locution बहुत अच्छी *bahut accī*, rather than with अच्छी *accī* alone.

(c) Note the use of कोई-सा *koi-sā* 'any out of a number of possibilities or choices':

विद्यार्थी कोई-से तीन विषय पढ़ सकते हैं। *vidyārthī koi-se tīn viṣay parh sakte hain*, Students can read any three subjects (of a syllabus, etc.).

(d) Similarly कौन-सा *kaun-sā* means 'which out of a number of possibilities or choices'.¹

मैं श्रीवास्तव बोल रहा हूँ। — कौन-सा? *mainṁ śrīvāstav bol rahā hūṁ*. — *kaun-sā?* This is Śrīvāstav speaking.—Which Śrīvāstav?

3. Suffixed to other forms it expresses likeness.

उसका शेर-सा दिल है। *uska śer-sā dil hai*, He has a heart like a lion.

उसका शेर का-सा दिल है। *uska śer kā-sā dil hai*, He has a heart like a lion('s).

मुझ-सा गरीब आदमी यह कैसे कर सकता है? *mujh-sā garīb ādmī yah kaise kar sakta hai?* How can a poor man like me do this?

कुत्ते-से जीवन जीने से मर जाना बेहतर है। *kutte-se jīvan jīne se mar jānā behtar hai*, It is better to die than live one's life like a dog.²

बंदर दीवार पर नाच-ना उठा। *bandar dīvār par nāc-sā uṭhā*, The monkey started a kind of dance on the wall.³

¹ See p. 45.

² कुत्ते-से *kutte-se* 'like a dog'; से *se* in concord with कुत्ते *kutte*. Where सा *sā* suffixed to a noun has no other referent in its sentence than that noun, it regularly shows concord with it.

³ नाच उठना *nāc uṭhna* compound verb. सा *sā* shows the same concord as the verb.

(a) Note from the third and fourth examples above that सा *sā* is suffixed to oblique case forms of pronouns and nouns.

(b) In this type of expression the form जैसा *jaisā* is usually interchangeable with सा *sā*; also the rather less common सरीखा *sarīkhā* (with nouns and pronouns).

INVERTED COMPOUND POSTPOSITIONS

The distinctive elements of certain compound postpositions whose first element is के *ke* will often be found dissociated from के *ke*, and preceding the word with which the compound postposition as a whole is syntactically related. This inversion is common colloquially, but is also not unknown in the more formal language. It is most frequent with the postpositions के बिना *ke binā* 'without', के मारे *ke māre* 'because of', के सिवाय *ke śivāy* 'except for', के अलावा *ke tāhīvā* 'apart from', के बगैर *ke tbagair* 'without', and के बजाए *ke tbujaī* 'instead of'.

1. Some examples of both constructions with nouns follow.

बिना आपकी सहायता के हम सफल न हो सके। *binā āpki sahāyātā ke ham saphal na ho sake*, We couldn't have been successful without your help.

आपकी सहायता के बिना हम सफल न हो सके। *āpki sahāyātā ke binā ham saphal na ho sake*, We couldn't have been successful without your help.

वह मारे खुशी के नाचने लगा। *vah māre khūṣī ke nācne lagā*, He began to dance for joy.

सिवा आपके मेरा कोई मित्र नहीं है। *sivā āpke merā koi mitr nahīṁ hai*, I have no friend but you.

आपके सिवा मेरा कोई मित्र नहीं है। *āpke sivā merā koi mitr nahīṁ hai*, I have no friend but you.

2. In the case of such postpositions associated with verbs there are further variations in the construction. The distinctive element of the postposition usually precedes an oblique case perfective participle (-e form) without following के *ke* (i.e. functions as a preposition). Most of the postpositions concerned may also be used according to the normal postpositional pattern, with preceding के *ke* and an oblique case infinitive (-e form).

सिवा यह कष्ट उठाए और क्या चारा है? *sivā yah kaṣṭ uṭhāe aur kyā cārā hai?*

What can be done, what recourse is there, except to go to this trouble?¹ (there is no way of avoiding it)

¹ और *aur* is stressed in this and the following example.

यह कष्ट उठाने के सिवा और क्या चारा है? *yah kaṣṭ uthāne ke sivā aur kyā cārā hai?* What can be done except to go to this trouble?

(a) Note that with preceding verbs the compound forms के बिना *ke binā*, के बगैर *ke bagair* are normally replaced by बिना *binā*, बगैर *bagair* alone, and that the verb forms in question are oblique case perfective participles (-e form), not infinitives.

बिना तकलीफ उठाए हम तरक्की नहीं करेंगे। *binā taklif uthāe ham taraqqī nahīṁ kareṁge*, Without making an effort we won't progress.
तकलीफ उठाए बिना हम तरक्की नहीं करेंगे। *taklif uthāe binā ham taraqqī nahīṁ kareṁge*, Without making an effort we won't progress.

VOCABULARY

मेला <i>melā</i> , m., festival; fair; माघ मेला <i>māgh melā</i> , bathing festival held at the confluence of the Ganges and Jumna at Allahabad in the month of Māgh	चारा <i>cārā</i> , m., recourse, course of action
तोर <i>ṭser</i> , m., tiger; lion	डर <i>ḍar</i> , m., fear
दिल <i>ṭdil</i> , m., heart	पैर <i>pāṁv</i> , m., foot, leg
कुत्ता <i>kuttā</i> , m., dog	संकोच <i>saīkoc</i> , m., shyness, embarrassment
बंदर <i>bandar</i> , m., monkey	दाढ़ी <i>dāḍhi</i> , f., beard
कष्ट <i>kaṣṭ</i> , m., difficulty, inconvenience	कोट <i>koṭ</i> , m., coat
तकलीफ <i>taklif</i> , f., difficulty, inconvenience	नीला <i>nilā</i> , blue; dark blue or green
	योड़ा <i>thoṭā</i> , a little; योड़ी-सी हिंदी <i>thoṭi-sī hindī</i> , a little Hindi
	नाचना <i>nāchnā</i> , dance
	बंधना <i>bandhnā</i> , be tied, bound
	नहाना <i>nahāndā</i> , bathe

EXERCISE 45

उहोने कई लंबी-सी कहानियाँ लिखी हैं। बहुत-से लोग हर एक दिन नदी में नहाते हैं। मैं योड़ी-सी हिंदी जानता हूँ। उसके पांव डर के कारण बैंध-से गए। उसके अलावा वह कोई और नहीं था। बिना काम किए किसी को तरक्की करने की आशा नहीं हो सकती। संकोच के मारे वह अक्सर हिंदी नहीं बोलता।

EXERCISE 46

He has quite a long beard. Many important people¹ work in that building. Apart from myself there was no one else there. Don't go out without putting on a coat.

¹ बड़े लोग *base log*.

REFLEXIVE PRONOUNS

THE common reflexive pronouns are आप *āp* and its equivalents: the Persian loanword खुद *khud*, and the Sanskrit loanword स्वयं **svayam*. These refer to nouns and pronouns in their sentences, in the same way as the possessive अपना *apnā*, and all have various translation equivalents: 'myself', 'yourself', 'himself', etc. Note that स्वयं *svayam* is pronounced with final [m].¹

1. All the above forms are used in direct case, often with following ही *hi*.
मैं यह काम आप (ही) करूँगा। *maiṁ yah hām āp (hi) karū̄ngā*, I shall do this work myself.
हमने यह साना खुद ही बनाया। *hamne yah khānā khud (hi) bandyā*, We made this food ourselves, all on our own.
मैं कल आप दिल्ली जाऊँगी। *maiṁ kal āp dillī jāū̄ngī*, I shall go to Delhi myself tomorrow. (f. subject)
तब वह स्वयं परलोक सिधारे। *tab vah svayam parlok sidhāre*, Then he himself passed away (departed to the other world).

2. As oblique case forms of आप *āp* both अपने *apne* and आपने *āpne* *āp* are found, the latter most commonly in conjunction with को *ko*. खुद *khud* and स्वयं *svayam*, which are invariable, are less freely used than these forms in oblique case.

मैं अपने को सहनशील आदमी समझता हूँ। *maiṁ apne ko sahnsil ādmī samajhātā hū̄m*, I consider myself a tolerant man.
चोर ने अपने आप को छत पर छिपा लिया। *cor ne apne āp ko chat par chipā liyā*, The thief hid himself on the roof.
अपने लिए ऐसा करेंगे, दूसरों के लिए नहीं। *apne lie aīsā kareṁge, dūstrom ke lie nahīṁ*, He'll do it for himself, but not for others.

- (a) Since अपना *apnā* is itself a possessive, it and अपने *āpne* *āp* combine differently with compound postpositions whose first element is के *ke*; see the last example above, and cf. Lesson VI, p. 34.

¹ Use of *anusvāra* to indicate final [m] is a Sanskrit spelling device.

(b) अपने आप *apne āp* is also used adverbially without following postposition, in the sense 'of one's own accord'.

मैं हिंदी अपने आप सीखने लगा । *maiṁ hindī apne āp sikhne lagā*, I started learning Hindi of my own accord.

(c) Note that अपने आप *apne āp* is also used to some extent as a direct case form of the same force as आप *āp*, सूद *khud*, स्वयं *svayam*. The sentence मैंने यह काम अपने आप किया था । *maiṁne yah kām apne āp kiyā thā* can mean either 'I did this work of my own accord' or (less commonly) 'I did this work myself'.

3. The collective noun आपस *āpas* 'kindred, fraternity' is used in locutions expressing mutuality or reciprocity of action, often with the postpositions में *meṁ*, का *kā*. An invariable adjectival derivative आपसी *āpsī* 'mutual, one another's' is also found.

भाईयों के लिए आपस में लड़ना-झगड़ना अच्छा नहीं है । *bhaiyon ke lie āpas meṁ lāḍnā-jhagarnā acchā nahīṁ hai*, It's not good for brothers to be fighting and quarrelling among themselves.

उनके आपसी संबंध अच्छे थे । *unke āpsī sanbandh acche the*, They were on good terms with one another.

(a) Note the adverb and adjective परस्पर **paraspar*, a Sanskrit loanword synonymous with आपस में *āpas meṁ*, आपसी *āpsī* which is common in the written language.

4. An oblique case form आपे *āpe* is used as a noun meaning 'oneself' in some expressions with postpositions.

वह छोटी छोटी बात पर आपे से बाहर हो जाता है । *vah choṭī choṭī bāt par āpe se bāhar ho jātā hai*, He gets beside himself over trifles.

THE FORMATIVE ELEMENT -वाला -vālā

This formative element makes derivatives used as both adjectives and nouns; it is particularly common colloquially, in association chiefly with nouns, the oblique form of infinitives, and adverbs. Some examples of its use follow:

1. With nouns and adverbs it indicates that these are in a general adjectival relationship to a following noun, expressed or understood.

टोपीवाला लड़का सबसे पीछे बैठा है । *topivālā lāṛkā sabse pīche baiṭhā hai*, The boy with the hat is sitting right at the back.

मुझे एक पंद्रह पैसेवाला टिकट चाहिए । *mujhē ek pāndrah paisevālā tikat cāhie*, I want a 15 pice stamp, please.

लाल साड़ीवाली औरत कुएँ के पास बैठी थी । *lāl sāṛīvālī aurat kuēṁ ke pās baiṭhī thi*, A woman wearing a red sari was sitting by the well.

वह ऊपरवाले बसरे में काम कर रहा है । *vah ūparvāle basrē meṁ kām kar rahā hai*, He is working in the room upstairs.

गाँववाले कभी शहर आ जाते हैं । *gāṁvālē kabhī sahr ā jātē hāṁ*, The villagers sometimes come to the city.

स्टेशन के बाहर एक ही रिक्शेवाला इंतजार कर रहा था । *stēshān ke bāhar ek hī rikshēvālā intazār kar rahā thā*, There was just one rickshaw-wallah waiting outside the station.

(a) Note that use of -वाला -vālā is often the simplest and concisest way of expressing what would be adjective phrases, or relative clauses involving expressions such as 'the one who', etc. in English.

(b) Nouns on which -वाला -vālā derivatives are formed show oblique case frequently. This usage is regular in the plural: e.g.

वह मकान चारा काटने की मशीनावाले सरदार लहना सिंह का है । *vah makān cārā kāṭne ki māšīnivāle sardār lahnā sīṁh kā hai* (Ashk), This house belongs to Sardār Lahnā Singh, the fodder-cutting-machine man.

In the singular the only nouns whose case is apparent are the masculines in final -ī; these sometimes, but not always, show oblique -e in conjunction with -वाला -vālā. Thus alongside रिक्शेवाला *rikshēvālā* the form रिक्शावाला *rikshāvālā* exists, and is quite acceptable.

(c) Note that -वाला -vālā, being of adjectival force, is usually superfluous with adjectives themselves, but that it is sometimes used in informal language with adjectives.

उसकी दाढ़ी पहलेवाले साधु की तरह लंबी है । *uski dāṛhī pahlevāle sādhu kī tarah lambī hai*, His beard is long, like (that of) the first sādhu.¹

¹ पहलेवाले साधु की तरह *pahlevāle sādhu kī tarah*: the syntax of this phrase is explained in Supplement III, p. 178, paragraph (b).

(d) Quite frequently the two parts of -वाला -vālā derivatives are written or printed as separate words.

2. With verbs it has agentive force.

मैं इलाहाबाद का रहनेवाला हूँ। *maiṁ ilāhābād kā rahnevālā hūṁ*, I'm a resident of Allahabad.

हम भारत के रहनेवाले हैं। *ham bhārat ke rahnevāle hām*, We are citizens of India.

हिंदी सीखनेवाले विद्यार्थियों को मेरी ओर से बधाई दीजिएगा। *hindī sikhnevālē vidyārthiyōṁ ko merī ḥr se badhāī dijiegā*, Please give my congratulations (congratulations from my side) to the students who are learning Hindi.

स्त्रियों और बच्चों पर तोड़े जानेवाले भ्रत्याचारों की खबरों ने इस आग पर तेल का काम किया। *striyōṁ aur bacchōṁ par toṛe jānevāle bhṛtyācārōṁ ki khabarōṁ ne is ḥā par tel kā kām kiyā* (Aslik), The news of the excesses being committed against the women and children added fuel to this fire.¹

मैं यूनिवर्सिटी जानेवाला हूँ। *maiṁ yūnivarsitī jānevālā hūṁ*, I am about to go to the University; I am on my way to the University.

राधा भारत जानेवाली थी कि बीमार पड़ गई। *rādhā bhārat jānevālī thi ki bīmār par gaī*, Rādhā was about to go to India when she fell ill.²

(a) Note the syntactic convenience of the use of -वाला -vālā with verbs, as with nouns and adverbs, in forming equivalent expressions to adjective phrases and relative clauses.

(b) Note from the second last example above that -वाला -vālā verbal derivatives followed by a form of the verb होना honā have the sense either 'to be about to . . .' or 'to be engaged in . . .', depending on context.

(c) The two parts of -वाला -vālā verbal derivatives can be separated by the enclitic ही hī (though some users of Hindi may prefer always to place ही hī after -वाला -vālā): e.g.

राधा भारत जाने ही वाली थी कि बीमार पड़ गई। *Rādhā bhārat jāne hī vālī thi ki bīmār par gaī*, Rādhā was on the very point of leaving for India when she fell ill.

¹ तोड़े जानेवाले *toṛe jānevāle*, literally 'being broken'; तोड़ा जाना *toṛā jānā*, passive infinitive of तोड़ना *toṛnā*.

² For the use of कि ki here see Supplement III, p. 183.

But even where no ही hī intervenes they are, like -वाला -vālā derivatives based on nouns and adverbs, quite often written or printed as separate words.

VOCABULARY

परलोक <i>parlok</i> , m., the other world, next world; परलोक सिधारन <i>parlok siddhārṇā</i> , depart for the next world	तेल <i>tel</i> , m., oil
चोर <i>cor</i> , m., thief	यूनिवर्सिटी <i>yūnivarsitī</i> , f., university
छत <i>chat</i> , f., roof	अत्याचार <i>atyācār</i> , m., excess, harsh action
संबंध <i>sambandh</i> , m., connection, relationship	सहनशील <i>sahn̄īl</i> , tolerant
टिकट <i>tikat</i> , m.f., stamp	बीमार <i>bīmār</i> , ill
सारी <i>sārī</i> , f., sari	बनाना <i>banānā</i> , make, construct
रिक्षा <i>rikṣā</i> , m., rickshaw	छिपाना <i>chipānā</i> , trans., hide
तांगा <i>tāngā</i> , m., tonga (two-wheeled horse-drawn vehicle) [टांगा <i>tāngā</i>]	भग़ाङना <i>jhagānā</i> , quarrel
मशीन <i>maśīn</i> , f., machine	मिलाना <i>milānā</i> (se), introduce (to), cause to meet with
बधाई <i>badhāī</i> , f., congratulations	पार करना <i>pār karnā</i> , trans., cross
	पैदल <i>pādal</i> , adv., on foot
	पैदल चलनेवाला <i>pādal calnevālā</i> , pedestrian

EXERCISE 47

हम आपको ब्रधने मिलने के लिए स्वयं ले चलेंगे। तांगावाले, मुझे कितने पैसे में स्टेशन ले चलोगे? उस लाल फूलवाले पैड़ का क्या नाम है? राजाओं में परस्पर लड़ाइयाँ होती रहती थीं।

EXERCISE 48

He did this work himself, without anyone's help. Pedestrians must cross the street here.¹ Although the lower rooms are small, they are more comfortable than the upper ones. I'm going out. Give me five fifteen paise stamps, please.

¹ यहाँ *yahāṁ* if 'here' is stressed; otherwise यहाँ *yahāṁ* (with different sense).

LESSON XXVI

NON-FINITE PARTICIPIAL CONSTRUCTIONS

IMPERFECTIVE and perfective participles frequently occur otherwise than as bases for members of the conjugational patterns of finite verbs noted in Lessons IV and V. They function then as independent (non-finite) units in sentences, and their syntax shows adjectival, substantival, and adverbial characteristics. The form हुआ *huā* may occur following and in the same concord as non-finite participles, in most cases where there is a clear implication that the participles denote a certain condition or a continued state of activity. If such an implication is strong, हुआ *huā* is more likely than not to occur.

The chief types of non-finite participial construction are illustrated below under separate headings according as they show (either wholly or predominantly) adjectival, substantival, or adverbial characteristics.

1. *Adjectival constructions*

The great majority of these are quite straightforward. Imperfective and perfective participles may be used attributively (preceding and forming syntactic units with nouns) or predicatively (otherwise).

चलती (हुई) गाड़ी से कूद पड़ना बेक़ूफ़ी है । *calti (huī) gāṛī se kūd pāññā beqūfī hai*, To jump from a moving train is stupid, stupidity.

अच्छी तरह पढ़ी (हुई) किताब कभी भूली नहीं जाती । *acchi tarah parhī (huī) kitāb kabhī bhūlī nahīm jātī*, A book well read is never forgotten.

श्रीरत गाती (हुई) आई । *aurat gātī (huī) āī*, The woman came singing, was singing as she came.

लड़का दौड़ा (हुआ) आया । *lāṛkā dāurā (huā) āyā*, The boy came running, at a run.

एक साधु जपीन पर बैठा (हुआ) दिखाई दे रहा था । दूसरा खड़ा (हुआ) था । *ek sādhu zapīn par baithā (huā) dikhāī de rāhā thā. dūsra khāṛā (huā) thā*. One holy man could be seen sitting on the ground. The other was standing.¹

यह किताब मेरी पढ़ी (हुई) है । *yah kitāb merī parhī (huī) hai*, I've read this book, this book is one I've read.

¹ The word खड़ा *khāṛā* 'standing' is an adjective, not a participle, but can be followed by हुआ *huā*.

(a) In the last example note the possessive form preceding the participle and denoting the activity of an agent other than the referend of the sentence subject.

(b) Note that some expressions showing adjectival concord of participles are adverbial in force, and that in these हुआ *huā* does not appear.

लौटते समय हम बात करने लगे । *lauttē samay ham bāt karne lāge*, On the way back we began to talk (at returning-time).

मैं जाती दफ़ा आपको आपनी पुस्तक दे दूँगा । *maiñ jātī dafā āpho apnī pustak de dūngā*, I shall give you my book when I go (at going-time).

वह नास्ता करते समय समाचारपत्र पढ़ता था । *vah nāstā harte samay samācārpatr parhītā thā*, He used to read the paper while he was having his breakfast.

चोर दवे पाँव मकान में घुस गया । *chor dabe pāñv makān meñ ghūs gayā*, The thief crept stealthily into the house (with 'suppressed footsteps').

(c) Note particularly that participles qualifying oblique case nouns or pronouns are for the most part used only attributively. Predicative usages of participles with oblique case nouns or pronouns are adverbial, and are discussed below.

(d) Reduplicated participles are sometimes used adjectivally: e.g.

मैं दिल्ली में पड़ा पड़ा बेजार हो गया । *maiñ dillī meñ pārā pārā bezār ho gayā*, I got fed up with staying all the time in Delhi.

Adverbial construction of reduplicated participles, especially imperfective participles, is more common, however, as these tend to express states of activity engaged in, rather than to describe attributes of a person or object adjectivally. Examples are given below. Reduplicated participles are never extended with हुआ *huā*.¹

2. *Substantival constructions*

The following sentences show participles functioning syntactically as nouns in that they are preceded by possessive forms or by the possessive postposition, or are followed by other postpositions, or function as sentence subject or object. The implication of the participles is frequently such that they are extendable with हुआ *huā*, while like other nouns they may serve

¹ No doubt because the reduplication itself already emphasizes the continuing nature of a condition or action.

also as the basis for oblique case adverbial constructions. Both direct and oblique case participles are found; of the latter, note particularly those preceded by a possessive form or expression, which characteristically denotes the activity of an agent other than the referend of the sentence subject.

Direct case

मरता क्या न करता? *martā kyā na kartā?* What wouldn't a dying man do?¹
आप मेरा कहा (हुआ) मानिए | *āp merā kahā (huā) mānīe*, Please accept what I say (what I have said).²

Oblique case

हम तकलीफ उठाए बिना आगे नहीं बढ़ेगे | *ham taklīf uṭhāe biuā āge nahīn barheinge*, Without making an effort, taking trouble, we won't advance.³

गिरों को (गिरे हुओं को) उठाओ, सोतों को (सोते हुओं को) जगाओ! *girōn ko (gire huōn ko) uṭhāo, sotōn ko (sote huōn ko) jagāo!* Raise up the fallen, awaken the sleeping!

उसके प्राते ही मैं काम करने लगा | *uske āte hī mainh kān karne lagā*, As soon as he came I started work.⁴

वह मेरे रोके (हुए) न रुका | *vah mere roke (hue) na rukā*, I didn't succeed in stopping him (he didn't stop despite my trying to stop him).

सीता के जीते (हुए) घर में कोई कमी नहीं होती थी | *sītā ke jīte (hue) ghar mēn hoi kāmī nahīn hotī thi*, While Sītā lived no want was felt in the home.

3. Adverbial constructions

It has been convenient to mention certain adverbial constructions above, but the majority can be most clearly presented in a separate section. In these constructions participles show final *-e* irrespective of the gender of the word to which they refer. Their function is to indicate that in conjunction with the action denoted by the finite verb a certain further condition or state of activity obtains. This function is usually not clearly

¹ For the use of करता *karītā* in this expression see Supplement II, p. 170.

² But आप मेरा कहना मानिए *āp merā kahā mānīe* would be a more common expression, मानना *mānā* 'consider, accept as; believe; obey'.

³ See Lesson XXIV, pp. 149 f.

⁴ See Lesson XXIII, p. 144.

distinguishable from that of हुआ *huā*, and as a result most adverbial usages of participles may show following हुए *hue*.

In the case of adverbial constructions of participles it is useful to distinguish those based on imperfective from those based on perfective participles.

Based on imperfective participles

(i) In conjunction with direct case forms.

मैं आते ही काम करने लगा | *maiñ āte hī kām karne lagā*, As soon as I arrived I started work.¹

मैं यह कहते (हुए) दरता हूँ | *maiñ yah kahte (hue) dārtā hūñ*, I'm afraid to say this.

औरत गाते (हुए) आ रही थी | *aurat gāte (hue) ā rahī thi*, The woman was coming along singing.

दोनों लड़कियाँ काम करते करते थक गईं | *dononī lādkiyāñ kām karte karte thak gaiñ*, The two girls grew tired as they worked on.

लड़की दौड़ते दौड़ते आईं | *lādkī dāurte dāurte āiñ*, The girl came running up.

(a) Reduplicated participles are never extended with हुआ *huā*; see above.

(ii) In conjunction with oblique case forms.

राम ने किताबें मेज पर रखते (हुए) कहा कि . . . *rām ne kitābēñ mēz par rakhte (hue) kahā ki . . .*, (As he was) putting the books down on the table Rām said . . .

आप उसे आते (हुए) देखेंगे | *āp use āte (hue) dekhēngē*, You will see him, her, coming.

(a) Adverbial construction of predicatively used participles is normal in these cases, except that where definite direct objects are involved some Hindi speakers may optionally use participles in 'neutral' or 'impersonal' *-ā*, and might accordingly replace the second example above with the sentence

आप उसे आता (हुआ) देखेंगे | *āp use ātā (hue) dekhēngē*.

(b) Note especially the construction of participles with noun and pronoun forms followed by को *ko* (or equivalent pronominal object forms) which

¹ See Lesson XXIII, p. 144.

are not definite direct objects (cf. second example in subsection (ii) above); this construction typically expresses passage of time.

उसको विश्वविद्यालय में पढ़ते (हुए) दो वर्ष हो चुके हैं । *usko viśvavidyālaya mēṁ purhe (hue) do varṣ ho cuke hām*, He has been studying at the university for two years now (two years have already passed while he has been studying at the university).

There are parallel usages of perfective participles; see below.

Based on perfective participles

Adverbial construction of perfective participles of transitive verbs is extremely common to denote states arising from the carrying out of actions.

(i) In conjunction with direct case forms.

लड़की साड़ी पहने (हुए) है । *larkī sārī pahnē (hue) hai*, The girl is wearing a sari (in the state of having put on a sari).

लड़का टोपी पहने (हुए), चादर ओढ़े (हुए) था । *larkā topī pahnē (hue), cādar orhe (hue) tha*, The boy was wearing a hat and had a shawl wrapped round himself.

एक आदमी पौँव पर पौँव रखे (हुए) फ़र्श पर बैठा (हुआ) था । *ek ādmī pāṁv par pāṁv rakhe (hue) farś par baithā (huā) tha*, A man was sitting on the floor with his legs crossed.

साधु हाथ उठाए (हुए) मंत्र जप रहा था । *sādhu hāth uṭhāe (hue) mantra jap rahā tha*, The holy man, hand held in the air, was reciting incantations.

मैं समझे (हुए) था कि . . . *maiṁ sanyjhe (hue) thā ki . . .*, I thought, had thought that . . .

(a) Note that in very many cases where participles in this construction are followed by other verbs than होना *hōnā* they are replaceable with absolutives: e.g.

एक आदमी पौँव पर पौँव रखकर फ़र्श पर बैठा (हुआ) था । *ek ādmī pāṁv par pāṁv rakhar farś par baithā (huā) tha*.

(b) Compare with the first example in subsection (i) above the following sentences, showing ने *ne* and participles used as parts of finite verbs in concord with sentence objects:

लड़की ने साड़ी पहनी है । *larkī ne sārī pahnī hai*, The girl has put on a sari.

लड़की ने साड़ी पहन रखी है । *larkī ne sārī pahn rakhi hai*, The girl is wearing, has on a sari.¹

(ii) In conjunction with oblique case forms.

उसने किताब हाथ में लिए (हुए) कहा कि . . . *usne kitāb hāth meṁ lie (hue) kahā ki . . .*, While holding the book in his hand he said . . .

उसने उसे सोए (हुए) देखा । *usne use soe (hue) dekhā*, He saw him, her, asleep.

(a) Adverbial construction is normal here, as with imperfective participles.

(b) Note the common adverbial construction of perfective participles (transitive or intransitive) with noun or pronoun forms followed by को *ko* (or equivalent pronominal object forms) which are not definite direct objects; this typically expresses passage of time. Cf. the parallel usage of imperfective participles illustrated above.

उसको विश्वविद्यालय में पढ़े (हुए) दो वर्ष हो चुके हैं । *usko viśvavidyālaya mēṁ purhe (hue) do varṣ ho cuke hām*, Two years have (already) passed since he finished studying at the university.

मुझे यहाँ आए (हुए) एक महीना हो गया है । *mujhe yahāṁ āe (hue) ek mahīnā ho gayā hai*, It's a month since I came, I've been here a month.

आपको बनारस गए (हुए) कितने दिन हुए हैं? *āpho bandras gae (hue) kitne din huc hām?* How long is it since you went to, have been in Banaras?

बेवकूफ़ <i>bebāqūf</i> , stupid	मंत्र <i>mauntra</i> , m., incantation, verse or utterance of religious significance
बेवकूफ़ी <i>bebāqūfī</i> , f., stupidity	पुल <i>pūl</i> , m., bridge
जमीन <i>zamīn</i> , f., land	कुरता <i>kurtā</i> , m., collarless sl. t.
दफ़ा <i>ṭafā</i> , f., time, occasion	पाजामा <i>pājāmā</i> , m., light cotton trousers
नाश्ता <i>nāṣṭā</i> , m., breakfast, first light meal of the day	गाय <i>gāy</i> , f., cow
कमो <i>kamī</i> , f., want, shortage, deficiency	लाठी <i>lāthī</i> , f., staff
चादर <i>cādar</i> , f., shawl; sheet	बेजार <i>bezār</i> , displeased, bored

¹ For रखना *rakhnā* as dependent auxiliary see Lesson XVII, p. 104. (Note that this sentence is an equivalent of the first sentence given in subsection (i) above, but not of the sentence immediately preceding it in note (b).)

यूरोपीय <i>yūropiy</i> , noun (m.f.) and	दौड़ना <i>daurnā</i> , run
adj., European	बढ़ना <i>barhna</i> , advance; rise
तीखा <i>tikhā</i> , sharp, piercing	ओढ़ना <i>oṛhna</i> , wrap round, wrap
नीचा <i>nīcā</i> , low; नीचा करना <i>nīcā karnā</i>	about one
दबना <i>dabnā</i> , be suppressed, re- trained; दबे पाँव <i>dabe pāñv</i> , stealthily	जपना <i>japnā</i> , repeat mechanically (a god's name, an incantation)
घुसना <i>ghusnā</i> , creep, slink	कटना <i>kaṭnā</i> , be cut, cut off
	चरना <i>carnā</i> , graze
	देर से आना <i>der se ānā</i> , arrive late

EXERCISE 49

बनारस से गाड़ियाँ गंगा का पुल पार करती हुई¹ देखी जा सकती हैं। एक कटा हुआ पेड़ मकान के सामने आमीन पर पड़ा था। लड़कों रोती हुई मेरे पास आई। मैं यह कहते उरता हूँ। जब मैं उससे कल मिला, तब वह कुरता और पांजामा पहने था। आज तो वह संभवतः यूरोपीय कपड़े पहने होगा। मैंने उसे कभी दफ़तर में देर से आते नहीं देखा। आपको भारत आए कितने दिन हो गए हैं? हमें मिले बहुत दिन हो गए हैं। मेरी आर तीकी नज़र से देखते हुए उन्होंने कहा "मैं इसीलिए आपको वहाँ भेज रहा हूँ"। वह किताब हाथ में लिए कमरे के बाहर चला गया।

EXERCISE 50

I saw a cow grazing. The women were singing as they worked. A holy man was sitting in front of the temple door with head bowed. The old man stood up, and walked off in the direction of the village with his staff in his hand. I've been studying Hindi for a month. It's two days since she finished the work.

¹ Or करते हुए *karte hue*.

SUPPLEMENT

I

FURTHER ASPECTS OF THE GRAMMAR OF NOMINAL FORMS

1. Feminine forms of nouns

Words referring to animate beings often show variation in form to denote male and female sex. The most common feminine endings are:

(a) -ī

लड़का <i>larkā</i> ,	boy	लड़की <i>larkī</i> ,	girl
बेटा <i>betā</i> ,	son	बेटी <i>betī</i> ,	daughter
पुत्र <i>putr</i> ,	son	पुत्री <i>putrī</i> ,	daughter
बदर <i>bandar</i> ,	monkey	बदरी <i>bandarī</i> ,	female monkey

Sanskrit loanwords may show -ī as well as native Hindi words, e.g. पुत्री *putrī* above.

(b) -iyā

बेटा <i>betā</i> ,	son	बिटिया <i>bitiyā</i> ,	daughter
बूढ़ा <i>būṛhā</i> ,	old man	बुढ़िया <i>būṛhiyā</i> ,	old woman
कुत्ता <i>kuttā</i> ,	dog	कुतिया <i>kutiyā</i> ,	bitch

Note that long vowels are frequently modified and double consonants shortened before -iyā; also that -iyā feminines may exist alongside -ī feminines. In this case they may have diminutive (affectionate or pejorative) force, but the use made of the forms varies.

(c) -in

लोहार <i>lohār</i> ,	blacksmith	लोहारिन <i>lohārin</i> ,	blacksmith's wife
नाई <i>nāī</i> ,	barber	नाइन <i>nāīn</i> ,	barber's wife
दुल्हा <i>dūlhā</i> ,	bridegroom	दुल्हिन <i>dūlhīn</i> ,	bride ¹
बाघ <i>bāgh</i> ,	tiger	बाघिन <i>bāghīn</i> ,	tigress
मालिक <i>mālik</i> ,	master	मालिकिन <i>mālikīn</i> ,	mistress

(d) -nī

बाघ <i>bāgh</i>	tiger	बाघनी <i>bāghnī</i> ,	tigress
हाथी <i>hāthī</i>	elephant	हथनी <i>hathnī</i> ,	she-elephant ²
मास्टर <i>māstar</i> ,	schoolmaster	मास्टरनी <i>māstarīnī</i> ,	schoolmistress

¹ Note short -u-.

Note short -a-.

For *-nī* the Sanskritic spelling *-inī* sometimes appears, e.g. in *हथिनी hathinī*. Note that *-nī* feminines may exist alongside *-in* feminines.

(e) *-āin*

पंडित *pandit*, pandit पंडिताइन *panditāin*, pandit's wife
साहू, साहू *sāh*, *sāhu*, merchant सहुआइन *sahuāin*, merchant's wife¹

(f) *-ānī*

नौकर *naukar*, servant नौकरानी *nauhrānī*, female servant

(g) *-ā*

छात्र *chātr*, student छात्रा *chātrā*, student (f.)

This suffix represents the common *-ā* ending of Sanskrit feminine nouns, see Lesson I. (A very few Persian or Arabic loanwords also happen to show feminines in *-ā*).

(h) *-trī*

अभिनेता *abhinetā*, actor अभिनेत्री *abhinetri*, actress

This suffix pairs almost exclusively with *-tā* of some masculine loanwords from Sanskrit (exemplified by *दाता dātā*, Lesson I).

(i) *-ikā*

अध्यापक *adhyāpak*, teacher अध्यापिका *adhyāpikā*, schoolmistress
लेखक *lekhak*, writer लेखिका *lekhikā*, writer (f.)

This suffix pairs with agentive *-ak* of Sanskrit loanwords.

(j) *-īnī*

विद्यार्थी *vidyārthī*, student विद्यार्थिनी *vidyārthīnī* student (f.)

This suffix is quite rare in the spoken language (but see (d) above and section 8 following).

¹ Note short *-a-*.

Words referring to inanimate objects also sometimes occur in pairs; feminine members of such pairs usually denote smaller or more delicate varieties of objects. Some examples are:

धंटा	<i>ghantā</i>	bell; hour	धंटी	<i>ghantī</i>	small bell
थाल	<i>thāl</i>	large platter	थाली	<i>thālī</i>	platter
रस्सा	<i>rassā</i>	rope	रस्सी	<i>rassī</i>	rope; string

2. *Periphrastic plurals*

Periphrastic plurals, formed with the plural noun लोग *log* 'people', are quite common for nouns denoting members of classes or types of persons. साधु लोग हर साल यहाँ आ जाते हैं । *sādhū log har sāl yahān ā jātē hain*, Holy men come here every year.

The locutions तुम लोग *tum log*, आप लोग *āp log* are very common where the reference of the pronouns is to a plural number of persons and not merely honorific, similarly हम लोग *ham log* where the reference is to more than two persons.

आप लोगों का कहना ठीक है । *āp logon kā kahnā thik hai*, What you people say is correct.

3. *Two common usages of the pronoun हम ham*

(a) Quite frequently, especially in the eastern part of the Hindi language area, the first personal plural form हम *ham* is used with singular reference, i.e. as an equivalent of मैं *maiṁ*. This usage cannot be called 'incorrect', but should perhaps be avoided by foreigners.

(b) हम *ham* is quite often used by women in masculine plural verb concord, especially where an activity is felt to have a somewhat collective character.

4. *Use of adjectives as nouns*

This is common.

बेचारी वया करेगी? *bechārī vya karegi*? What will the poor woman do?

हमारे जवान देश की रक्षा करेंगे । *hamāre javān desī kī rakṣā karengē*, Our soldiers will defend the country.¹

¹ जवान *javān* 'young; young man; soldier'.

धानेवालों ने आकर कितनों को पकड़ा! *thānevālōm ne ākar kitnom ko pakṛā!*
What a lot of people the police came and arrested!¹

5. Masculine nouns in final -iyā: orthography

Nouns like डाकिया *dākiyā* 'postman', पहिया *pahiyā* 'wheel', etc. show alternative oblique singular and direct plural spellings without -y-, viz. डाकिए *dākīe*, पहिए *pahīe* etc., which are often preferred by careful users of the language. (The -y- represents a glide between vowels, whose presence between i and e is less obtrusive than between i and ā.)

6. Concords implying unexpressed feminine nouns

Such concords imply a noun of generalised sense, such as बात *bāt*, बार *bār*, as being understood, and are common colloquially: e.g.

उसकी एक भी नहीं चलती। *uski ek bhī nahīṁ calī*, Nothing he wants to do is successful.

उसकी आजकल खूब चल रही है। *uski ajkal khūb cal rahi hai*, He's getting on splendidly these days.²

पिछले साल नैनीताल गया था। अबकी बारमीर जाऊँगा। *pichle sāl nainītāl gayā thā. abkī baśmīr jāūmgā*, Last year I went to Nainital. This time I'm going to Kashmir (on vacation, etc.)

7. Some usages of pronominal adjectives

(a) इतना *itnā* 'as many, much, as this'. This form, like most pronominal adjectives, functions as pronoun and adverb as well as adjective. Some further examples of its use are:³

इतना तो कहा जा सकता है कि . . . *itnā to kahā jā saktā hai ki . . .*, This much, at least, can be said, that . . .

इतने में मेरी बहन कामरे में आ गई। *itne men meri bahn kamre meni ā gai*, With this, with that, my sister came into the room.

वह भ्रूंधेरे से इतना डरती है कि . . . *vah aridhere se itnā dārtī hai ki . . .*, She is so afraid of the dark that . . .

Note (last example) that इतना *itnā* may be used adverbially in direct case.

¹ धाना *thānā*, m., '(small) police station'.

² खूब *khūb* 'splendid(ly), excellent(ly)'.

³ See also p. 94.

(b) ऐसा *aisā* 'of this sort'; वैसा *vaisā* 'of that sort'.

मैंने कहा था कि वह कोल हो जाएगा। और ऐसा ही हुआ। *maiñne kahā thā ki vah fel ho jāegā. aur aisā hī huā*, I said he would fail. And that is just what happened.

वह ऐसे बोला कि मुझे गुस्सा आ गया। *vah aise bolā ki mujhe gussā ā gayā*, He spoke in such a way that I grew angry.

ऐसा आदमी किसी काम के काबिल नहीं है। *aisā ādmī kisi kām ke qābil nahīṁ hai*, Such a man is not capable of anything.

वैसे तो वह सच्चा बनता है, लेकिन वह भूठा आदमी है। *vaise to vah saccā bantā hai. Ickin vah jhūṭhā ādmī hai*, It's like this: he seems to be a trustworthy person but is not.¹

वैसे मैं बोलने आनेवाला नहीं था, लेकिन बोलना पड़ रहा है। *vaise main bolne ānevālā nahīṁ thā, lekin bolnā par rahā hai*, Well, I didn't come to speak, but (I see) I have to.

मेरी बात बुरी न मानें, मैंने वैसे ही कह दी थी। *merī bāt buri na mānem, maiñne vaise hī kah di thi*, Don't take what I said amiss, I said it without thinking, casually.²

Note particularly the use of introductory वैसे *vaise*, वैसे तो *vaise to*, and वैसे ही *vaise hī* 'merely, simply; casually'. All these expressions are extremely common in the spoken language.

(c) कम *kam* 'little (of quantity), few'.

मैं कम हिंदी जानता हूँ। *maiñm kam hindī jāntā hūm*, I know little Hindi.

वह कम किताबें पढ़ता है। *vah kam kitābēn parhātā hai*, He reads few books.

मैं अब वहाँ कम जाता हूँ। *maiñm ab vahām kam jātā hūm*, I go there little now.

(d) थोड़ा *thorā* 'a little; little'.

मुझे थोड़ी हिंदी आती है। *mujhe thorī hindī ātī hai*, I know a little Hindi.

मैं यह थोड़े ही जानता था कि आप यहाँ होंगे। *maiñm yah thore hī jāntā thā ki āp yahām hōmge*, I little knew that you would be here.

¹ बनता *bannā*, which is often a close equivalent of हो जाना *ho jānā*, here has the sense 'appear as, make a pretence of being . . .'; भूठा *jhūṭhā* 'false, lying; a liar'.

² मानना *mānā* 'consider, accept as; believe; obey'.

ओङ्कार *thorā* is mainly used adjectively; as an adverb कम *kam* is more common.

The compound adjective ओङ्कार-बहुत *thorā-bahut* is used in the sense 'a certain amount of'.

मैं ओङ्कारी-बहुत हिंदी जानता हूँ। *maiṁ thorī-bahut hindī jāntā hūṁ*, I know a certain amount of Hindi.

8. Some Sanskrit endings used adjectively in Hindi

The Sanskrit feminine inflectional endings *-ā*, *-inī* (see 1(g), (j) above) and *-matī*, *-vatī* (with corresponding masculines in *-mān*, *-vān*, see pp. 196 f.) are sometimes used adjectively, chiefly in formal language: e.g.

नागरी प्रचारिणी सभा *nāgarī pracāriṇī sabhā*, Society for the Propagation of Nāgarī (a title)¹

सुशीला स्त्री *sūśīlā strī*, a virtuous woman

श्रीमती वर्मा *śrīmatī varmā*, Mrs. Varmā

दीप्तिमती प्रतिभा *dīptimati pratibhā*, brilliant genius

कलावती नर्तिका *kalāvatī nartikā*, a gifted, artistic, dancer

युवती स्त्री *yuvatī strī*, young woman²

9. Some expressions of place

Names of towns are sometimes used colloquially without postpositions as expressions of place, equivalent to expressions showing the postposition में *merā*: e.g.

जब मैं इलाहाबाद था, तो रोज़ काफ़ी हाउस जाता था। *jab maiṁ ilāhābād thā, to roz kafī hāus jātā thā*, When I was in Allahabad I used to go everyday to the Coffee House.

उस समय मैं आगरा रहता था। *us samay maiṁ āgrā rāhtā thā*, At that time I was living in Agra.

10. Multiplicatives (contd.)

Some other multiplicatives than those given in Lesson XI are

इकहरा *ikahrā*, 'onefold'; thin

¹ For *प्र* in the word प्रचारिणी *pracāriṇī* see p. 189.

² The corresponding masculine form is युवा *yuvā* 'young; a youth or young man'.

दोहरा, दुहरा *dohrā, duhrā*, twofold; ample; fat

तेहरा, तिहरा *tehrā, tihrā*, threefold¹

चौहरा *cauhrā*, fourfold

मैं आपसे दोहरा (दुगुना) काम करता हूँ। *maiṁ āpse dohrā (dugunā) kām kartā hūṁ*, I do twice as much work as you.

उस कंबल में चौहरी तह लगाना! *us kambal merā cauhrī tah lagānā!* Fold that blanket into four!²

(a) A few fractional forms in *-ā* are also found:

पौना *paundā*, $\frac{1}{2}$ the amount of

सवाया *savāyā*, $\frac{1}{3}$ times the amount of

डधोङा *dyorhā* $\frac{1}{4}$ times the amount of

उसे पिछ्ले हफ्ते सवाई तनखाह मिली। *use piche hafte savāī tankhāh mili*, Last week he got one and a quarter times his (usual) wage.

¹ The first vowel of this word is usually short [ɛ], sometimes [i].

² तह *tah*, f. 'fold'.

II

FURTHER ASPECTS OF THE GRAMMAR OF VERBS

1. Routine imperfective

In past narration imperfective participles are commonly used without auxiliaries to describe routines of action, i.e. not actions presented as actually occurring, but actions presented as those which would typically occur, in given circumstances.

बूढ़ा शाम को रोज बाग में घूमने जाता । *bürhā sām ko roz bāg mēm ghūnne jātā*, The old man would go for a walk in the park every evening.

दाखिला में खाना में पहले भी खाता था, और कई बार उस पाँत में भी खाता था, जिसमें देवा जी और उनका परिवार रहता । *dākhīlā hāl mēm khānā māim pahle bhī khātā thā, aur kai bār us pānt mēm bhī khātā thā, jismcn devā jī aur unkā parivār rāhtā* (Ashk), I had used to eat in the dining hall before that, too, several times in the very row in which Devā Ji and his family would sit (to eat).

2. Use of imperfective participles to denote hypothetical events (contd.)

It was noted in Lesson XX that imperfective participles are used in conditional sentences to denote hypothetical events or events very unlikely to occur. Some illustrations of similar usages in non-conditional sentences are:

काश (कि) में बहाँ जा सकता! *kāś (ki) māim vāhām jā saktā!* How I wish I could go there!¹

मैं तुमसे क्यों न ईर्ष्या करता? *māim tumse kyōm na iṣyā kartā?* Why should I not have envied you?²

इतना चाहता हूँ कि वह मुझसे मिलने आता । *itnā cāhtā hūm ki vah mujhse milne ātā*, I long for him to come to see me (but I fear he will not).

3. Usages of perfective participles

(a) The use of perfective participles with future time reference in conditional sentences has been noted in Lesson XX. It is common elsewhere, usually with an affective value.

¹ बाश (कि) +*kāś (ki)* 'would that . . . ?' This expression also occurs with subjunctive verbs.

² ईर्ष्या *iṣyā*, f. 'envy; jealousy'.

पानी लाशो! —लाया, साहब! *pāuī lāo!* —*lāyā, sāhab!* Bring some water!

Very good, sir!¹

मैं अभी आया । *māim abhī āyā*, I'll be back in a moment.

तो चल दिए? *to cal die?* You're off, then?

(b) Note the common use of रहा *rahā*, rather than a form of होना *honā*, in affective expressions serving to point out an object in a certain place.

देखिए, वह रहा मंदिर! *dekhīc, vah rahā mandir!* Look, there's a temple! (over there).²

(c) Note the use of हुआ *huā* in concord with preceding nouns in the adverbial sense 'ago' (i.e. expressing the completion of a period of time).

एक साल हुआ	<i>eh sāl huā</i>	a year ago
एक हफ्ता हुआ	<i>eh haftā huā</i>	a week ago
दो हफ्ते हुए	<i>do hafte hue</i>	two weeks ago

4. Subjunctive usages

(a) Note the very common use of न जाने *na jāne*, and colloquially, un-negated जाने *jāne*, in the sense 'one cannot tell', 'Heaven knows', etc.

न जाने क्यों मैं उसे देख नहीं सकता । *na jāne kyōm māih use dekh nahīm saktā*, For some reason I can't stand the sight of him.

और जाने क्या क्या कहा । *aur jāne kyā kyā kahā*, Heaven knows what else he said.

गीत विरह का था, पर जाने क्यों मुझे करते नहीं लगा । *git virah kā thā, par jāne kyōm mujhe karun nahīm lagā* (Ashk), The song was one of separation, but for some reason it did not strike me as sad.

(b) The form चाहे *cāhe* 'one may wish' is used reduplicated, with subjunctive verbs, in the conjunctival sense 'whether . . . or'; also singly with a correlative such as लेकिन *lekin*, etc.

¹ An alternative expression would be लाता हूँ *lātā hūm*; this would convey less of the idea that the servant is about to carry out, and complete, the action at the given time.

² वह *vah* is here not the subject of रहा *rahā*, but is used in a vague demonstrative way similar to that exemplified for यह *yah* on p. 102; the subject of रहा *rahā* is मंदिर *mandir*.

चाहे वह बुरा हो, चाहे ग्रन्था हो, फिर भी हमारा बेटा हो है। *cāhe vah burā ho, cāhe achā ho, phir bhī hamārā betā hī hai*, Whether he be good or bad, he is still our son.

चाहे आप यहाँ रहें, लेकिन मैं नहीं रहूँगा। *cāhe āp yahāin rahēm, lekin mainṁ nahīṁ rahū̄ngā*, You can stay if you like, but I shan't.

(c) Perfective subjunctive forms are available to define verbal actions as of possible occurrence, completed. They show perfective participles with subjunctive forms of होना *honā* as auxiliaries.

तुमने जो कुछ लिखा हो, उसे दिखाना। *tumne jo kuch likhā ho, use dikhānā*, Show me whatever you've written.

(d) Imperfective and continuous subjunctive forms are also available: e.g. अगर मैं लिखता होऊँ तो मुझे न बुलाना। *agar mainṁ likhātā hoū̄n to mujhe na bulānā*, If I'm writing don't call me.

अगर वह आ रहा हो तो आप भी आ जाइएगा। *agar vah ā rahā ho to āp bhī ā jāiegā*! If he's coming (going to come), you come too by all means!

5. Negated sentences with verb unexpressed

Present tense forms of the verb होना *honā* are often felt to be superfluous in sentences negated with नहीं *nahīṁ*, and are omitted, especially in informal usage.

कुएँ में पानी नहीं। *kuēṁ meṁ pānī nahīṁ*, There's no water in the well.

6. Intensives

Forms which may be described as 'intensives' exist associated with compound verbs and some other composite verbal expressions. They usually stress in some way that an action is in progress or is immediately impending at a particular time. Intensives of intransitive verbs are usually based on perfective participles in adjectival concord with subjects, those of transitive verbs regularly on adverbially used -e forms of perfective participles.

(i) Intensives showing perfective participles in concord

बर्फ पिघली जाती है! *barf pighli jātī hai*! The ice is melting! (Something should be done about it.)

उसकी माँ उसके पीछे मरी जाती है। *uski mām uske pīche marī jātī hai*, His mother works herself to death for him.

(a) Intensives of verbs of motion are quite common, stressing that the action is in progress, e.g. चला जाना *calā jānā* 'move (along), go (away)'; भागा जाना *bhāgā jānā* 'flee (away)'. They usually have less affective force than other intensives (this applies especially to चला जाना *calā jānā*.)

(ii) Intensives showing -e forms

मैं आपसे यह कहे देता हूँ कि . . . *mainṁ āpse yeh kahē dētā hū̄m ki . . .*, I tell you this . . .

मुझे बचाओ, यह मुझे मारे डालता है! *mujhe bacāo, yah mujhe māre dāltā hai*! Save me, this fellow is killing me!

बच्चे का तुतलाना मन को मोहे लेता पा। *bacce kā tutlānā man ko mohe letā thā*, The baby's prattling used to be absolutely delightful.¹

बच्चे का तुतलाना आपके मन को मोहे लेगा। *bacce kā tutlānā āpke man ko mohe legā*, The baby's prattling will absolutely delight you.

(a) Intensives containing the auxiliaries देना *denā*, सेना *lena*, and डालना *dālnā* show imperfective participles of these verbs in the great majority of cases.

(b) Intensives in which the -e form is followed by जाना *jānā* express very much the same sense as composites of imperfective participle + जाना *jānā* (see p. 136), but often with a slightly different emphasis which may be characterised in general as 'intensive'. They differ in their range of occurrence from the intensives already noted in this subsection, in that जाना *jānā* often occurs in non-imperfective forms.

बर्फ पिघले जाती है! *barf pighle jātī hai*! The ice is melting!²

वह सारे दिन रामचरितमानस पढ़े जाता है, करता कुछ नहीं *vah sāre din rāmcarit-mānas parhe jātā hai, kartā kuch nahīṁ*, He does nothing but read the Rāmcaritmānas all day.

जब तक मुझमें शक्ति है, मैं काम किए जाऊँगा। *jab tak mujhmeṁ sakti hai, mainṁ kām kie jāū̄ngā*, As long as I have the strength I shall press on with the work (actively).

मैं उसे हजार रुपया महीना दिए जाऊँगा। *mainṁ use hazār rupayā mahīnā die jāū̄ngā*, I shall give him a thousand rupees a month (unconditionally, positively).

¹ तुतलाना *tutlānā* 'babble, lisp'; मोहना *mohnā* 'enchant, charm'.

² An equivalent of the sentence given on p. 172.

(c) Note that verbal expressions showing जाना *jānā* following an -e form are not necessarily intensives as defined above; their contexts may require that the verb जाना *jānā* be interpreted in its literal sense 'go': e.g.

उसे क्यों छोड़े जाती है? *use kyōñ chōre jātī hai?* Why is she going off and leaving him?

7. Syntax of absolute expressions

(a) Note the frequency of unrelated absolutes in passive constructions (most usually impersonal passive constructions).

मशीन गिर न जाए, इसलिए उसे रस्सियों से कसकर बांधा गया। *masīn gir na jāe, islie use rassiyom se kashar bāndhā gayā* (Ashk), So that the machine would not fall off it was tied on tightly with ropes (pulled tight and tied on with ropes)¹

(b) Note that verbs and other parts of sentences often intervene between absolutes and clauses dependent on them.

मुझे यह सुनकर बड़ी खुशी है कि . . . *mujhe yah sunkar barī khūsī hai ki . . .*, I'm very glad to hear that . . .

वह अपने बच्चों से कहकर जाती कि तुम किसान की बातें सुनकर मुझे बताना। *vah apne baccho se kahkar jātī hi tum hisān kī bātēn sunkar mujhe batānā*, On leaving she would tell her children to listen to what the farmer said and report it to her.

(c) Note the common collocations जान पड़ना *jān parnā* 'seem', देख पड़ना *dekh parnā* 'be visible', सुन पड़ना *sun parnā* 'be audible' showing stem absolutes.²

(मुझे) जान पड़ता है कि . . . (*mujhe*) *jān partā hai ki . . .*, It seems (to me) that . . .

मुझे कोने में एक साँप देख पड़ा। *mujhe kone mein ek sāmp dekh parā*, I caught sight of a snake in the corner.

(d) Where there is an implication that the action denoted by an absolute is closely associated with that denoted by a finite verb, stem absolutes (rather than extended absolutes showing -kar, -ke) are common. This is clear in collocations of stem absolute + finite verb such as ले जाना *le*

¹ कसना *kasnā* 'bind, pull tight'.

² Equivalents of मालूम होना *mālūm honā*, दिखाई देना *dikhāī denā*, and सुनाई देना *sunāī denā* respectively.

jānā, etc., but note that stem absolutes do not necessarily immediately precede finite verbs of their sentences: e.g.

वह अमर कव हाथ पकड़ करने में ले गया। *vah amar kā hāth pakar kannre nūm le gayā*, Taking Amar by the hand he led him into the room.

8. Variants of inflectional forms

More than one spelling is current for many verb forms. These variant spellings usually involve analogical extusions of the graphy, representing a semi-vocalic glide between vowels, from spellings of forms in whose pronunciation the glide is prominent. Spellings without *y* are often preferred by careful users of the language. Some representative pairs of spellings of forms of the verb आया *āyā* are:

आई	āī	आयी	āyī	(influence of आया <i>āyā</i>)	
आए	āe	(perfective and subjunctive)	आये	āye	(influence of आया <i>āyā</i>)
आई	āīm	आयी	āyīm	(influence of आया <i>āyā</i>)	
आएगा	āegā	आयेगा	āyegā	(influence of आये <i>āye</i>)	

Similar pairs are:

पिए	pie	पिये	piye
सियो	sio	सियो	siyo
बोलिए	bolie	बोलिये	boliyē
चाहिए	cāhie	चाहिये	cāhiyē, etc.

A few variant spellings depend on the de-stressing of final or medial syllables of inflectional forms. For example alongside

जाए	jāe	जाये	jāye	also occurs	जाय	jāy
जाएं	jāem	जायें	jāyem	"	जायें	jāyem
जाएगा	jāegā	जायेगा	jāyegā	"	जायेगा	jāyegā, etc.

Third person subjunctive forms of verbs whose stem ends in -ā sometimes show a glide *v* in both pronunciation and spelling, for example alongside

आए	āe	occurs	आवे	āve
पाए	pāe	"	पावे	pāve
दिलाएँ	dilāeñ	"	दिलावे	dilāvē, etc.

Forms of this last type are relatively frequent in speech, less so in the written language.

9. -ic and -icgā forms (contd.)

These forms, which were discussed for convenience under the heading 'Imperative forms', are, as was stated in that section, very far from being true imperatives in force, their force being equatable much rather with that of the subjunctive forms of modern Hindi. They in fact represent third person singular passive subjunctive, and earlier passive indicative forms of the older language. Their affiliation with subjunctives is clearly seen in the fact that they often occur in questions which cannot be construed as requests, and even in subordinate clauses. Their use emphasises (sometimes with irony) that questions and statements are circumspect or considerate in some way. Sometimes, as in the last example below, their original passive force is quite clear.

(आप) अंडा कैसे खाइएगा? (āp) *aṇḍā kaise khāiēgā?* How would you like your egg?

फिर आप कहाँ जाइएगा? *phir āp kahāṁ jāiēgā?* Where are you going next?

फिर आप चलिएगा कहाँ? *phir āp caliēgā kahāṁ?* Where are you going then? (please be so good as to tell me).

अगर आप दिल्ली चलिए(गा), तो मैं भी हो लूँ। *agar āp dillī caliē(gā), to māṁ bhi ho lūṁ,* If you should go to Delhi, I'd like to go with you.

कितावें न खरीद सकिए(गा), तो लाइब्रेरी में जाकर पढ़िए। *kitābēṁ na kharīd sakie(gā), to lāibrerī mēṁ jākar pāṛhie,* If you can't buy the books, go and study in the library.

जी चाहता था, वहीं सो रहिए। *jī cāhtā thā, vahīṁ so rahie,* I longed to lie down and sleep right there.

10. Concord of infinitives

Infinitives of transitive verbs immediately preceding such verbs as सीखना *sikhnā*, चाहना *cāhnā*, and शुरू करना *śurū karnā* usually show the same concord as these when they are in construction with ने *ne*.

उन्होंने हिंदी लिखनी सीखी। *unhomne hindī likhnī sikhī,* He learned to write Hindi.

उन्होंने किताब बेचनी चाही। *unhomne kitāb becnī cāhī,* They wanted, tried to sell the book.¹

¹ वे किताब बेचना चाहे *ve kitāb becnā cāhe* is also possible, चाहना *cāhnā* not being always used in construction with ने *ne*.

मैंने किताब पढ़नी शुरू की। *maiṁne kitāb pāṛhṇī śurū kī,* I began to read the book.

But in some persons' usage, especially spoken usage, both infinitive and finite verb show -ā. Thus for the last sentence

मैंने किताब पढ़ना शुरू किया। *maiṁne kitāb pāṛhṇā śurū kiyā* is also possible.

4. भी bhi (contd.)

Most of the usages of this enclitic will be found to give little difficulty of interpretation if its inclusive force, complementary to that of restrictive ही hī, and its general translation equivalents 'also', 'even' are borne in mind. Some further examples of the use of भी bhi, in construction with verbs and in some standardised locutions, are given here.

चलिए भी! *calie bhi!* Come on then, do come on!

उसे रहने भी दो! *use rahne bhi do*, Do leave that alone, for goodness sake leave that alone.¹

दफ्तर में काम करते, मिश्र-शत्रुओं, अफसरों या चपराजियों से बातें करते हुए भी, आँखें उसको देखती रहती थीं। *daftar mein kām harte, mitr-satruoñ, afsarōñ yā caprāsiyōñ se bātēñ karte hue bhi, āñkhēñ usko dchhīñ rātīñ thūñ* (*Ashk*), Even when (I was) working in the office, talking to friends and enemies, officers or messengers, I kept seeing her in my mind's eye.²

कुछ भी *kuch bhi*, anything at all

कोई भी *koi bhi*, anyone at all

अब भी *ab bhi*, even now

और भी *aur bhi*, even more

तो भी *to bhi*, but even so

भी... भी *bhi... bhi*, both... and

वह बच्चों के लिए किताबें भी लाया और खिलौने भी। *vah bacchoñ ke lie kitābeñ bhi lāyā aur khilaune bhi*, He brought both books and toys for the children.

5. कहीं kahīñ 'somewhere'

Note that कहीं kahīñ is not an interrogative, despite its apparent connection with कहीं kahīñ. Some common locutions showing कहीं kahīñ are given here, and others in section 7 below.

कहीं नहीं *kahīñ nahīñ*, nowhere
सब कहीं *sab kahīñ*, everywhere
कहीं भी *kahīñ bhi*, anywhere at all
जहाँ कहीं *jahāñ kahīñ*, wheresoever
कहीं और *kahīñ aur*, somewhere else
कहीं कहीं *kahīñ kahīñ*, in different places

¹ Or 'leave him alone'.

² Literally '... (my) eyes kept seeing her'. भी bhi, though expressed only with the second participle, is to be taken with the first also.

6. Affective usages of न na

Affective usages of न na are very common, especially with imperatives, in the locution जो है न *jo hai na* in informal speech, and in certain reduplicative expressions: e.g.

'बताइए न संगीत जी', उसने फिर आग्रह के साथ कहा। 'batāie na saṅgīt jī', usne phir āgrah ke sāth kahā, 'Please do tell (me), Sangīt jī', she repeated eagerly.¹

वहाँ जो गाड़ी लड़ी है न, वह मेरी है। *vahāñ jo gāṛī khārī hai na, vah merī hai*, You see that car over there? It's mine.¹

कोई न कोई *koi na koi*, someone or other

कुछ न कुछ *kuch na kuch*, something or other

कभी न कभी *kabī na kabī*, at one time or another

कहीं न कहीं *kahīñ na kahīñ*, somewhere or other

7. Other affective usages

Many affective usages of interrogative words are similar to English affective usages and give no difficulty, especially those involving कैसा *kaisā* and कितना *kitnā*, and many with क्या *kyā*: e.g.

वे कैसे अच्छे भादमी हैं! *ve kaise acche ādmī hain!* What a good man he is!

राजपूतों की वीरता का क्या कहना! *rājpūtōñ hī vīrta kā kyā kahnā!* What stories there are of the Rajputs' heroism!²

Others, especially those involving कहाँ *kahāñ*, कहीं *kahīñ*, and कब *cab*, are more difficult. Note कहीं *kahīñ* used with न na in the sense 'lest', and कितना ही... क्यों न *kitnā hī... kyōñ na* 'however much'.

वह कहाँ जयाए उठता था? *vah kahāñ jagāe jagāe uthā thā?* Would he ever get up, even after being repeatedly wakened (where, in what case, used he to get up)?³

यह पुस्तक उससे कहीं अच्छी है। *yah pustak usse kahīñ acchi hai*, This book is far better than that (better to how great an extent).

¹ न na following verb forms has a rising intonation.

² कहना *kahna* is used as a noun; plural कहने *kahne* (with के ke) is also possible here.

³ जगाए जगाए *jagāe jagāe* here represents (किसी के) जगाए जगाए (*kisi ke*) *jagāe jagāe* 'on being wakened (by someone)'.

चलो यहाँ से, बदमाश कहीं का! *calo yahām se, badmāsh kahīm kā!* Clear out of here, you villain (villain of how great a degree)!

मुझे डर था कि कहीं सब पुस्तके गिर न जाएँ। *mujhe dar thā ki kahīm sab pustakē gir na jāēm*, I was afraid that (it might happen that) all the books would fall.

नहीं तो मैं दिल्ली कब का चला यथा होता। *nahīm to māim dillī kab kā calā gayā hotā*, Otherwise I would have gone to Delhi long since (at what time would I have gone? — Long since).

उनके पास कितना ही पैसा क्यों न हो, फिर भी कोई उनका आदर नहीं करता। *unke pās kitnā hī paisā kyōm na ho, phir bhī koi unkā ādar nahīm kartā*, However much money he may have, no one respects him.¹

उसे हिंदी तो बया, बँगला भी ज्ञाती है। *use hindī to kyā, banglā bhī ātī hai*, He knows Hindi of course, and Bengali too (what of Hindi, he also knows Bengali).

काम शुरू कर रहे हैं? — हाँ, और क्या? *kām surū kar rahe hain? — hān, aur kyā?* Are you starting work? — Yes, of course!²

8. Conjunctions: forms and usages

(a) Alongside और *aur* 'and' there are the equivalent Sanskrit loanwords तथा *tathā* and एवं *evam*³ in the formal language. Alongside पर *par*, लेकिन *lekin* 'but' the Sanskrit loanwords परंतु *parantu*, किंतु *kintu* and the Persian loanword मगर *magar* occur, and alongside या *yā* 'or' the Sanskrit loanword (अथ)वा (*ath*)*vā* occurs. Note also the Persian forms -ओ- -ो-, व *va*, used in expressions of a more or less stereotyped nature, the first very largely in expressions of specifically Urdu character, the second more widely.

दिलोजान से *dilojān se*, with heart and soul

आबोह्या *ābohāvā*, climate (water and air)

नाम व पता *nām va patā*, name and address

ये जानवर दिन में व रात में शिकार करते हैं। *ye jānvar din mem va rāt mem skār karte hain*, These animals hunt (both) by day and by night.

¹ कितना ही... क्यों न *kiund hī... kyōm na* is often followed by फिर भी *phir bhī*, लेकिन *lekin*, etc.; and the word कितना *kitnā* may be preceded by concessive चाहे *cahe*.

² और *aur* is stressed.

³ Pronounced with final [m].

(b) The following pairs of conjunctions are common. Note that तो *to* usually occurs following the first member of these pairs in sentences of neutral style and emphasis.

या...या *yā...yā*, either...or

न...न *na...na*, neither...nor

मैं या तो बनारस जाऊँगा, या इलाहाबाद। *maiṁ yā to banāras jāūngā, yā ilāhābād*, I shall go either to Banaras or Allahabad.

मैं न तो बनारस जाऊँगा, न इलाहाबाद। *maiṁ na to banāras jāūngā, na ilāhābād*, I shall go neither to Banaras nor to Allahabad.

मैं न बनारस जाऊँगा, न तो इलाहाबाद। *maiṁ nā banāras jāūngā, na to ilāhābād*, I shall not go to Banaras, nor to Allahabad either.

(c) The form बल्कि *balki* means 'but, but rather, in addition' and is common after negative clauses. The forms बरत् **varan*, अपितु **apitu* are also found.

वह किताब लाया ही नहीं, बल्कि उसने मुझे उसे पढ़ने में मदद दी। *vah kitāb lāyā hī nahīm, balki usne mujhe use payhne mem maddad dī*, He not only brought the book but helped me to read it.

(d) The form कि *ki*, which is really a link of non-specific force between parts of sentences, is often used instead of जब *jab* 'when' to join clauses when the action described in the second clause is a sudden, fresh development in the context of that described in the first. It is also common for या *yā* in the locution या नहीं *yā nahīn* 'or not'.

राधा भारत जानेवाली थी कि बीमार पड़ गई। *rādhā bhārat jānevalī thi ki bimār pay gaī*, Radha was about to go to India when she fell ill.

यह ठीक रास्ता है कि नहीं? *yah thīk rāstā hai ki nahīm?* Is this the right road or not?

Its use pleonastically with relative words (usually, but not always, following these) is common colloquially.

वह एक ऐसा आदमी है जो कि बहुत दूर जाएगा। *vah ek alsā ādmī hai jo ki bahut dūr jāegā*, He is a man who will go far.

जैसे कि मैं आपसे कह रहा या... *jaise ki main āpsē kah rahā thā...*, As I was telling you...

The locution न कि *na ki* has the sense 'and not' in such a sentence as
उसने बँगला सीखी थी, न कि हिन्दी । *usne bānglā sīkhī thī, na ki hindī*, He
learned Bengali, not Hindi.

(e) As an equivalent of the expression नहीं तो *nahīn to* 'otherwise' the
Arabic loanword वरना *varnā* is common.

अपना काम देखो, वरना अच्छा न होगा! *apnā kām dekho, varnā acchā na hogā!*
Do your work properly, or there'll be trouble!

IV

SANDHI

The word *sandhi* means 'union, junction'. The 'rules of *sandhi*' describe ways in which vowels and consonants combine or are modified in the formation of various types of Sanskrit words, chiefly compounds and derivatives. Sanskrit loanwords, and new formations in Hindi on Sanskrit words, normally show correct Sanskritic *sandhi*, and some acquaintance with the main *sandhis* will help the student in recognizing and using these words.

1. *Vowel sandhi*

(a)	Skt. <i>a, ā + a, ā > ā</i> Skt. <i>i, ī + i, ī > ī</i> Skt. <i>u, ū + u, ū > ū</i>	Skt. नियम <i>niyama</i> , rule + अनुसार <i>anusāra</i> , usage : H. नियमानुसार <i>niyamānusār</i> , according to rule
	Skt. हिम <i>hima</i> , snow + आलय <i>ālaya</i> , abode : H. हिमालय <i>himālaya</i> , Himalaya	
	Skt. आत्मा <i>ātmā</i> , self + अभिमान <i>abhimāna</i> , pride : H. आत्माभिमान <i>ātmābhimān</i> , self-respect; conceit	
	Skt. सुधि <i>sudhi</i> , understanding + इन्द्र <i>indra</i> , Indra : Skt. H. सुधीन्द्र, सुधीन्द्र ¹ <i>sudhīndra</i> (personal name)	
(b)	Skt. <i>a, ā + i, ī > e</i> Skt. <i>a, ā + u, ū > o</i> Skt. <i>a, ā + r > ar</i>	
	Skt. गण <i>gana</i> , multitude + ईश <i>īśa</i> , lord : H. गणेश <i>ganeś</i> (name of a god; personal name)	
	Skt. महा <i>mahā</i> , great + ईश <i>īśa</i> , lord : H. महेश <i>mahēś</i> (title of a god; personal name)	

¹ For the alternative spellings see p. xxviii. Use of conjuncts in cases such as this in Hindi is common where the nasal precedes dentals or labials, less common where it precedes other plosives.

Skt. ग्राम <i>grāma</i> , village	+ उद्योग <i>udyoga</i> , endeavour	: H. ग्रामोद्योग <i>grāmodyog</i> , village industry
Skt. सीमा <i>sīmā</i> , border	+ उल्लङ्घन <i>ullāṅghana</i> , crossing	: H. सीमोल्लंघन <i>sīmollāṅghan</i> , violation of frontier
Skt. महा <i>mahā</i> , great	+ ऋषि <i>r̥ṣi</i> , sage	: Skt. H. महर्षि <i>maharṣi</i> , great sage

(c)	Skt. <i>a, ā + e > ai</i>
	Skt. <i>a, ā + o > au</i>

Skt. सदा <i>sada</i> , always	+ एव <i>eva</i> , just so	: H. सदैव <i>sadaiv</i> , always
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ai and *au* are called *vrddhi* forms of *i* and *ī*, *u* and *ū* respectively.¹ The corresponding *vrddhi* form of *a* is *ā*, and of *r*, *ār*. The occurrence of *vrddhi* forms in derivative words is noted in Supplement V.

(d)	Skt. <i>i, ī > y</i> before vowels of different quality.
	Skt. <i>u, ū > v</i> before vowels of different quality.

Skt. प्रति <i>prati</i> (distributive prefix)	+ एक <i>eka</i> , one	: H. प्रत्येक <i>pratyek</i> , each
Skt. इति <i>iti</i> , thus	+ आदि <i>ādi</i> , and so on	: Skt. H. इत्यादि <i>ityādi</i> , et cetera
Skt. अनु <i>anu</i> , according to	+ अय <i>aya</i> , going	: H. अन्वय <i>anvay</i> , union

2. Consonant sandhi

(a) Before vowels and voiced consonants other than nasals the voiceless plosives are voiced:

k > g
c > j
t > d
t > d
p > b

¹ That is, forms produced by the process of *vrddhi* 'increase'.

Skt. जगत् <i>jagat</i> , world	+ ईश <i>īśa</i> , lord	: H. जगदीश <i>jagdīś</i> (name)
Skt. भगवत् <i>bhagavat</i> , divine	+ गीता <i>gītā</i> , song	: Skt. H. भगवदगीता <i>bhagavadgītā</i> , Song of the Lord
Skt. षट् <i>ṣat</i> , six	+ ऋतु <i>ṛtu</i> , season	: Skt. H. षष्ठु <i>ṣadṛtu</i> , the six seasons

(b) Before nasal consonants all plosives become corresponding nasals:

k, g > ḡ
c, j > ḡ
t, d > ḡ
t, d > n
p, b > m

Skt. वाक् <i>vāk</i> , speech	+ मय <i>maya</i> , composed	: H. वाक्मय <i>vākmay</i> , literature ¹
Skt. उद् <i>ud</i> , up	+ नति <i>nati</i> , bowing	: H. उन्नति <i>unnati</i> , progress

(c) *t* before voiced *j* or *l* becomes *j*, *l* respectively.

Skt. सत् <i>sat</i> , existent,	+ जन <i>jana</i> , person	: H. सज्जन <i>sajjan</i> , good person
Skt. तत् <i>tat</i> , that	+ लीन <i>līna</i> , attached to	: H. तल्लीन <i>tallīn</i> , absorbed in that, engrossed

(d) *t* and *d* before voiceless *c* become *c*, and combine with following voiceless *t* as *cch*.

Skt. सत् <i>sat</i> , being	+ चित् <i>cit</i> , thought	: H. सच्चिदानन्द <i>saccidānand</i> , pure being, thought and bliss
Skt. उद् <i>ud</i> , up	+ श्वास <i>śvāsa</i> , breath	: H. उच्छ्वास <i>ucchvāś</i> , sigh

(e) *d + h > ddh*

Skt. उद् <i>ud</i> , up	+ हरण <i>harāṇa</i> , carrying	: H. उद्धरण <i>uddharan</i> , extract, citation
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¹ The word साहित्य *sāhitya* is much more common.

(f) Final *s* not preceded by *a* or *ā* becomes *r* before a vowel or voiced consonant.

Skt. दुः <i>duḥ</i> , bad	+ देव <i>daiva</i> , fate	: H. दुर्देव <i>durdaiś</i> , evil fate
Skt. निः <i>niḥ</i> , not, without	+ भय <i>bhaya</i> , fear	: H. निर्भय <i>nirbhay</i> , fearless
Skt. निः <i>niḥ</i> , not, without	+ आमिष <i>āmisa</i> , meat	: H. निरामिष <i>nirāmīṣ</i> , vegetarian

(g) Before voiceless *k*, *kh*, *p* or *ph* it becomes *ś*; and before voiceless *c*, *ṭ*. Before voiceless *t* it remains in a few formations (but in Sanskrit the group often becomes *ṣṭ*).

Skt. निः <i>niḥ</i> , not, without	+ फल <i>phala</i> , fruit	: H. निष्फल <i>nispal</i> , fruitless
Skt. दुः <i>duḥ</i> , bad, difficult	+ कृ <i>kṛ</i> (> <i>kara</i>), do	: H. दुष्कर <i>duṣkar</i> , hard to accomplish
Skt. दुः <i>duḥ</i> , bad, difficult	+ चिन्ता <i>cintā</i> , thought	: H. दुश्चिंता <i>duścintā</i> , wicked thought
Skt. निः <i>niḥ</i> , not, without	+ तन्द्रा <i>tandrā</i> , idleness	: H. निस्तंद्र <i>nistaṇdra</i> , unwearying

(h) Final *-as* becomes *-o* before a voiced consonant.

Skt. मनस् <i>manas</i> , mind	+ नीति <i>nīti</i> , led	: H. मनोनीति <i>manouīt</i> , preferred
Skt. अधस् <i>adhas</i> , down	+ मुख <i>mukh</i> , face	: H. अधोमुख <i>adhomukh</i> , facing down

(i) Final *-ar* or *-as* before voiceless *k*, *kh*, *p* or *ph* becomes *ah*; before voiceless *c*, *ṭ*; and before voiceless *t*, *ṭs*.

Skt. अन्तर् <i>antar</i> , within	+ पुर <i>pura</i> , stronghold	: H. अंतःपुर <i>antahpur</i> , women's quarters
Skt. प्रातर् <i>prātar</i> , early	+ काल <i>kāla</i> , time	: H. प्रातःकाल <i>prātahkāl</i> , morning
Skt. पुनर् <i>punar</i> , again	+ च <i>ca</i> , and	: H. पुनश्च <i>punaśca</i> , PS. (postscript)
Skt. अन्तर् <i>antar</i> , within	+ तल <i>tala</i> , surface, level	: H. अंतस्तल <i>antastal</i> , heart

Skt. अधस् *adhas*, down + पतन *patana*, falling : H. अधःपतन *adhaḥpatan*, decline

Skt. अधस् *adhas*, down + तल *tala*, surface, level : H. अधस्तल *adhastal*, lower room, level.

(j) Final *m* (e.g. in the prefix *sam* 'together with') before a plosive becomes the corresponding nasal.

संकोच H. *saṅkoc*, embarrassment

संजय H. *sañjay* (name)

संदेश H. *sandes*, message

संप्रदाय H. *sampradāy*, community

Before other consonants it is pronounced variously, as indicated on p. xxviii, and always written as *anuvāra*.

संयोग H. *samyog*, chance

संस्था H. *saṃsthā*, organization

(k) Dental *n* becomes retroflex *ṇ* under the influence of a preceding retroflex *r*, *ṭ*, or *r* in most cases where a palatal, retroflex or dental consonant (excluding *y*) does not intervene. This principle accounts for various spellings with *ṇ* which tend to be overlooked by learners.

(नागरी) प्रचारिणी (सभा) (*nāgarī*) *pracārīṇī* (*sabhā*), Society for the Propagation of *Nāgari*

रामायण H. *rāmāyaṇ*, name of a Sanskrit poem

रमणी Skt. H. *ramāṇī*, delightful lady

FORMATION OF WORDS

Many words, chiefly nouns and adjectives, are formed by prefixation and suffixation. Some are made by modification of the form of roots or stems, or by the use of verb stems as different parts of speech.

1. *Prefixation*

Words formed by prefixation are mainly Sanskrit loanwords or later formations on Sanskrit models. The sense of the loanwords sometimes differs from their Sanskrit sense. Their pronunciation is very frequently somewhat Sanskritised, with 'inherent' vowels, which would be silent in words of Hindi origin of the same form, tending to be pronounced to a variable degree and with *s* and *n* realised as retroflexes. There are a few Persian, Arabic, and Hindi prefixes. The commonest prefixes are:

a-, *an-*, not, without (Skt. and H.)
 अपरिचित *aparicīt*, unacquainted
 अनादर *anādar*, disrespect
 अनेक *anek*, different (not one)
 अनदेखा *andekhā*, unseen
 अलग *alag*, separate, different

The form *an-* is used with Sanskrit words beginning with vowels only, but is quite common with Hindi words beginning with consonants also.

ati-, exceedingly (Skt.)
 अतिथीगा *atikṣīnī*, very slight, weak

adhas-, down (Skt.)
 अधःपतन *adhaḥpatan*, decline

antar-, within; internal (Skt.)
 अंतःकरण *antahkaraṇ*, spirit
 अंतर्राष्ट्रीय *antarrāṣṭriy*, international¹
 अंतर्देशीय *antardeśīy*, inland (adj.)

¹ The spelling अंतरराष्ट्रीय *antarrāṣṭriy* is also found. (Neither of these spellings shows correct Sanskritic *sandhi*, which would produce a form *antārāṣṭriy*, unused in Hindi.)

adhi-, additional; above (Skt.)
 अधिकार *adhiḥkār*, authority

anu-, according to (Skt.)
 के अनुसार *ke anusār*, according to
 अनुवाद *anuvād*, translation

apa-, away, back; down (Skt.)
 अपशब्द *apaśabd*, term of abuse

abhi-, towards; particular (Skt.)
 अभियोग *abhiyog*, accusation

ava-, away; down (Skt.)
 अवनति *avanati*, decline

ā-, to, towards; up to (Skt.)
 आरक्षा *ārakṣā*, security
 आगमन *āgaman*, arrival

ud-, upwards (Skt.)
 उत्पादन *utpādan*, produce
 उद्भव *udbhav*, origin
 उन्नति *unnati*, progress

upa-, subsidiary (Skt.)
 उपकुलपति *upakulpati*, vice-chancellor
 उपभाषा *upabhāṣā*, dialect

ku- bad; deficient (Skt. and H.)
 कुपुत्र *kuputr*, bad son
 कुचाली *kucālī*, of bad conduct

dus-, bad; difficult (Skt.)
 दुष्कृति *duskr̥ti*, wicked thought
 दुर्दैव *durdaiiv*, ill fate
 दुष्कर *duskar*, hard to accomplish

nis-, without; away (Skt.)
 निस्संकोच *nissankoc*, without constraint
 निष्पाप *nispāp*, sinless
 निश्चल *niscal*, motionless
 निष्कासन *niskāsan*, exile

para-, other (Skt.)
 परतंत्र *partantra*, subjugated

pari-, around; abundantly (Skt.)
 परिधि *paridhi*, circle
 परिचित *paricit*, acquainted
 परिपूर्ण *paripurn*, replete

punar-, again (Skt.)
 पुनर्जीगरण *punarjīgaran*, renaissance

pra-, forward; exceedingly (Skt.)
 प्रगति *pragati*, progress
 प्रबंध *prabandh*, arrangement
 प्रोत्साहन *protṣāhan*, encouragement
 प्रखर *prakhar*, very hard

prati-, against; every; per (Skt.)
 के प्रतिकूल *ke pratikūl*, contrary to
 प्रतिदिन *pratidin*, every day
 प्रतिशत *pratiṣat*, per cent
 प्रतीक्षा *pratīkṣā*, expectation; waiting

vi-, apart; different, opposite; particular (Skt.)
 विलग *vilag*, disconnected
 विदेश *videt*, abroad, foreign lands
 विमल *vimal*, without stain, pure
 विशुद्ध *viśuddh*, pure, very pure
 विनीत *vinit*, humble, submissive

sa-, with, possessing (Skt.)
 सपरिवार *saparivār*, with one's family
 सहदयता *sahdaytā*, good-heartedness, friendliness

sam-, together with; complete(ly) (Skt.)
 संस्था *samsṭhā*, organisation
 संयोग *samyog*, chance
 समाप्त *samāpt*, finished
 संपूर्ण *sampūrṇ*, complete

sama-, same, equal (Skt.)
 समतल *samtal*, level
 समसामयिक *samsāmayik*, contemporary¹

saha-, together with (Skt.)
 सहकायंकर्ता *sahākāyakartā*, colleague
 सहनुभूति *sahānubhūti*, sympathy, fellow-feeling
 सहचर्य *sahacarya*, life together, married life

su-, good; easy (Skt. and H.)
 सुपुत्र *suputṛ*, good son
 सुगम *sugam*, accessible; easy
 सुदौल *sudaul*, well-built (physically)

sva- one's own (Skt.)
 स्वदेश *svađet*, one's own country
 स्वभाव *svabhāv*, nature, temperament

gair-, without; against (Ar.)
 गैरहाजिर *gairhāzir*, absent

uā-, without, non- (P.)
 नाकाबिल *nāqābil*, incapable
 नादान *uādān*, ignorant

fi, per (Ar.)
 फी सदी *fi sadī*, per cent

be-, without (P.)
 बेकार *bekār*, unemployed; pointless

¹ -ā- in this form is explained on p. 195.

lā-, without (Ar.)

लाजवाब *lājavāb*, speechless, without an answer

लापरवाही *lāparvāhī*, carelessness

लापता *lāpatā*, of unknown whereabouts¹

2. Suffixation

Words formed by suffixation include both words of Hindi origin and loan-words from Sanskrit, Persian, and Arabic.

(a) Common Hindi suffixes which form nouns and adjectives from verb or nominal stems (sometimes with vowel or consonant modification) are:

Forming nouns:

-ār (f.)	पढ़ाई <i>parhāī</i> , reading, study
	लंबाई <i>lambāī</i> , length
-āv (m.)	घेराव <i>gherāv</i> , encirclement, siege
-āvād (m.)	दिखावा <i>dikhāvād</i> , evidence, display
-ān (m. f.)	उड़ान <i>nrān</i> , flight
-āvāt (f.)	रुकावट <i>rukāvāt</i> , obstacle (cf. रोकना <i>rokna</i>)
-āhāt (f.)	घबराहट <i>ghabrāhāt</i> , confusion
	कड़वाहट <i>karvāhāt</i> , bitterness
-ārī (m. f.)	फेरी <i>pherī</i> , circuit, ambit
	बोली <i>bolī</i> , speech, language
	तेली <i>teli</i> , oil seller
-ān (m. f.)	सूजन <i>sūjan</i> , swelling
	लगन <i>lagan</i> , affection; desire
	चलन <i>calan</i> , motion, movement; behaviour
-āiyā (m. f.)	डाकिया <i>dākiyā</i> , postman ²
	दिखिया <i>dībiyā</i> , small box ² (cf. फिल्बा <i>fibbā</i>)
	लुटिया <i>lutiyā</i> , small brass pot (cf. लोटा <i>lotā</i>)
-ārā (m.)	संपरा <i>sāmparā</i> , snake-charmer (cf. सांप <i>sāmp</i>)
-āpan (m.)	बचपन <i>bacpan</i> , childhood (cf. बच्चा <i>bacchā</i>)
	लड़कपन <i>larkapn</i> , boyhood (cf. लड़का <i>larkā</i>)
	सीधापन <i>sīdhāpan</i> , simplicity ³
-āpā (m.)	बुढ़ापा <i>burhāpā</i> , old age (cf. बूढ़ा <i>burhā</i>)

¹ Invariable (since based on the noun ता *patā*).

² See p. 2.

³ Oblique case सीधेपन *sīdhēpan*; similarly all derivatives of adjectives formed with this suffix.

Forming adjectives:

-ākkār	भुलकार <i>bhulakār</i> , forgetful (cf. भूलना <i>bhūlnā</i>)
-ānī	उपजाऊ <i>upjāū</i> , fertile
	फिसलाऊ <i>phislāū</i> , slippery
-ārī	कुचाली <i>kucālī</i> , of bad conduct
-āiyā	कलकत्तिया <i>kalkatiyā</i> , belonging to Calcutta ¹ (cf. कलकत्ता <i>kalkattā</i>)
	बढ़िया <i>barhiyā</i> , good, nice
-ārī	नशीला <i>nasīlā</i> , intoxicating (cf. नशा <i>nasā</i>)
	रसीला <i>rasīlā</i> , juicy
-ārā	बहुतेरा <i>bahuterā</i> , many, much, frequent

(b) Common Sanskrit suffixes in loanwords or later formations (other than some already noted) are:

-āk (often agentive)	लेखक <i>lekhāk</i> , writer
	अध्यापक <i>adhyāpāk</i> , teacher
	बहुसंख्यक <i>bahusānkhāk</i> , numerous
-āk (forms adjectives and agentive nouns from nouns, with <i>vrddhi</i> of root or initial vowel)	धार्मिक <i>dhārminik</i> , religious (cf. धर्म <i>dharma</i>)
	देनिक <i>dainik</i> , daily (cf. दिन <i>din</i>)
	प्रौद्योगिक <i>audyogik</i> , industrial (cf. उद्योग <i>udyog</i>)
	सांप्रदायिक <i>sāmpradāyik</i> , communal (cf. संप्रदाय <i>sampradāy</i>)
	प्रादेशिक <i>prādesik</i> , concerning a state (cf. प्रदेश <i>prades</i>)
	सांस्कृतिक <i>sāmskr̥tik</i> , cultural (cf. संस्कृति <i>samskr̥ti</i>) ²
	अंशिक <i>āṁshik</i> , partial (cf. अंश <i>āṁś</i>) ³
	सैनिक <i>sainik</i> , military; soldier (cf. सेना <i>senā</i>)
	(सम)सामयिक <i>(sam)sāmāyik</i> , (con)temporary (cf. समय <i>samay</i>)

¹ Unchanged in feminine concord.

² Where the vowel *a* preceding a nasal consonant + a non-plosive consonant is lengthened in derivative words (or in *sandhi*) it is nasalized, usually with loss of the nasal consonant; but the spelling is with *anuvāra* not *candrabindu*. Cf. p. xxviii.

An example of such an *a* lengthened and nasalized in *sandhi* is seen in the word अधिकांश *adhiķāñś* 'majority, greater part'.

-it (forms past participial adjectives)
 सुरक्षित *surakṣit*, protected, preserved
 परिचित *paricit*, acquainted
 क्रोधित *krodhit*, angry, made angry

-i (forms nouns and adjectives)
 अधिकारी *adhiκārī*, official, person in authority
 अभिमानी *abhimānī*, proud person
 सुखी *sukhi*, happy

-hār (forms agentive nouns)
 साहित्यकार *sāhityakār*, writer, literary man

-tavya (forms verbal nouns)
 कर्तव्य *kartavya*, duty (that which is to be done)

-tva (forms abstract nouns from nouns and adjectives)
 पुरुषत्व *puruṣatva*, manliness
 उत्तरदायित्व *uttardāyitva*, responsibility

-pūrvak (forms adverbs of manner from nouns)
 भाद्रपूर्वक *ādarpūrvak*, respectfully

-may (forms adjectives of the sense 'consisting of . . .')
 मधुमय *madhumay*, sweet, mellifluous

-mān (forms adjectives from nouns, chiefly, of the sense 'possessed of . . .')¹
 दीप्तिमान् *dīptimān*, illuminated, brilliant
 श्रीमान् *śrīmān*, sir (in address)²

-ya (forms adjectives expressing potentiality from verbal roots; also abstract nouns from nouns or adjectives, with *vrddhi* of root or initial vowel)
 सह्य *sahya*, tolerable
 प्राप्य *prāpya*, obtainable, accessible
 पाठ्य *pāṇḍitya*, learning
 सौभाग्य *saubhāgya*, good fortune
 धैर्य *dhairyā*, steadfastness

¹ For feminines of these forms see Supplement I, p. 168.

² The Sanskrit vocative form श्रीमन् *śrīman* is also heard in very formal style.

-vān (forms adjectives and nouns from nouns, chiefly, of the sense 'possessed of . . .')¹
 कलावान् *kalāvān*, artistic
 विद्वान् *vidvān*, learned, a scholar

(c) The commonest Arabic and Persian suffixes are:

-at (in feminine abstract nouns)
 तबीयत *tabyat*, state of health

-ānā (forms adjectives, normally invariable, and nouns from nouns)
 मरदाना *mardānā*, male
 जनाना *janānā*, female
 रोजाना *rozānā*, daily
 राजपुतानी *rājpūtānī*, Rajput woman

-iś (forms feminine abstract nouns)
 सिफारिश *sifāris*, recommendation
 गुंजाइश *guñjāis*, room, space, scope

-ī (forms abstract nouns and adjectives from nouns and adjectives)
 दोस्ती *dostī*, friendship, friendliness
 खुशी *khuśī*, happiness
 जिंदगी *zindagī*, life
 हिंदी *hindī*, Hindi (language of Hind)
 कानूनी *qānūnī*, legal

-dār (forms nouns and adjectives from nouns)
 दुकानदार *dukāndār*, shopkeeper
 समझदार *saṃjhādār*, intelligent
 दाँतदार *dāntdār*, toothed, cogged

-īn (forms adjectives from nouns)
 शौकीन *saugīn*, desirous, eager; cultivated

3. Other types of word formation

(a) From Hindi verb stems, by using these as nouns; monosyllabic stems

¹ For feminines of these forms see Supplement I, p. 168. The second example is based on a verbal root and does not show a feminine in -वती -vatī.

with short vowels usually show vowel lengthening or modification. Most verbal nouns of this type are feminine.

मार *mār*, beating; killing
 लूट *lūṭ*, looting
 समझ *samājh*, understanding, comprehension
 चाल *cāl*, action, activity; deportment
 बाढ़ *bāṛh*, flood
 मेल *mel*, union; harmony
 मेल-जोल *mel-jol*, association; familiarity

(b) In Sanskrit loanwords; *vrddhi* derivatives without suffixation.

शैव *śaiv*, devotee of Śiva
 वैष्णव *vaiṣṇav*, devotee of Viṣṇu¹
 बौद्ध *bauddh*, devotee of the Buddha
 स्मार्त *smārta*, follower of *smṛti* doctrine¹

(c) In Arabic loanwords through Persian; related forms may show a variety of vowel and consonant alternations, e.g. as in

खबर *khabar*, news : अखबार *akhbār*, newspaper
 तकलीफ *taklīf*, trouble : तकल्लुफ *takalluf*, formality
 प्रसर *asar*, effect : आसार *āsār*, signs, portents

These alternations are of little importance in themselves for the student of Hindi. Words derived in this way are best learned individually as they occur.

¹ Words ending in *-u* or *-i* show modification of these vowels as well as *vrddhi* of their root vowel.

VI

COMPOUNDING OF WORDS

Compounding is a very common device in Hindi; instances have already been noted (pp. 63, 90, 185 ff.). Most compounds give little difficulty in interpretation, but the student may find a brief outline of the chief types of compound which occur useful.

1. Co-ordinative compounds

Co-ordinative compounds are those implying a link, और *aur* 'and', or occasionally या *yā* 'or', between the members of the compound. These may be various parts of speech, and either of Hindi origin words or loanwords. Co-ordinative compounds are usually hyphenated.

बाप-बेटा *bāp-beṭā*, father and son
 बाप-दादा *bāp-dādā*, forefathers¹
 मित्र-शत्रु *mitr-śatru*, friends and enemies
 छोटे-बड़े *chōṭe-baṛde*, small and great

(a) Second members of some compounds are of identical or similar sense to first members. Such compounds usually have some degree of affective force, however slight.

बाल-बच्चे *bāl-bacche*, children
 भरा-पूरा *bharā-pūrā*, well-filled, solid, bulky
 मुग्ध-चकित *mugdh-cakīt*, fascinated, fond (artless and astonished)
 अच्छा-खासा *acchā-khāsā*, good, fine (cf. P. loanword खासा *khāsā* 'special')

(b) Verb compounds are for the most part of participial, absolute or infinitive forms. Some are of stem forms and have the force of nouns.

लोग सड़क में आते-जाते हैं । *log sāyak mēh āte-jātē hāim*, People come and go in the street.
 मैंने यह जान-बुझकर किया । *maiñne yah jāñ-būjhkar kiyā*, I did this on purpose (with knowledge and understanding).²

¹ In this compound दादा *dādā* is often inflected as a masculine in final *-a*, and not as दिन *dīn*; cf. p. 1.

² For the form of the absolute see p. 90, n. 2 (where verb compounds are referred to as 'verb pairs', to avoid any later confusion with compound verbs).

तुम लोगों का लड़ना-झगड़ा मुझे अच्छा नहीं लगता | *tum logom kā larnā-jhagarnā mujhe acchā nahīm lagta*, I don't like the way you people fight and quarrel.

रोक-लोक *rok-lok*, checking, interference

मार-काट *mār-kāt*, slaughter

(c) Two special categories of verb compounds are (i) those of perfective participles of verbs of related stem, which emphasise thoroughness of action, and (ii) those of masculine and feminine perfective participles, usually of the same verb, which emphasise reciprocity or intensity of action. These have the force of nouns and are of feminine gender.

दूल्हा देखना क्या है? मेरा देखा-दिखाया है *dūlhā dekhnā kyā hai? merā dekhā-dikhāyā hai*, What's the point of (going) to see the bridegroom? I've already seen him (and am satisfied).

बने-बनाए जूते *bane-bundē jūtē*, ready-made shoes

मारा-मारी *mārā-mārī*, fight, brawl

(मेरे) देखा-देखी (mere) *dekhā-dekhī*, (in) imitation (of me)¹

खीचा-तानी *khīcā-tānī*, competition; tension

2. Determinative compounds

In these the sense of the first member of the compound defines that of the second in some way.² Both words of Hindi origin and loanwords occur; the former sometimes show vowel or consonant modification. Most of these compounds may be unhyphenated, though practice varies. Compounds whose second member is a Hindi verbal form are usually hyphenated.

देवनगरवासी *devnagarvāsī*, an inhabitant of Devnagar

नदीतट *nadītṭ*, river-bank

मनमोहक *manmohak*, heart-captivating

जी-तोड़ *jī-tor*, soul-destroying

शरारत-भरा *śarārat-bharā*, filled with wickedness, naughtiness

नीलकंठ *nīlkanṭh*, blue jay (blue-throat)

परमप्रिय *parampriy*, supremely dear

यथासंभव *yathāsambhav*, as far, much, as possible

¹ With the use here of मेरे *mere* not in concord cf. the use of के *ke* in certain postpositional expressions based on feminine nouns, noted on p. 35.

² A sub-classification of determinative compounds is made for Sanskrit grammar, but concerns the student of Hindi only marginally, and is therefore not given here.

कठपुतली *kathputlī*, puppet (wooden doll; cf. काठ *kāth*, m. 'wood')

आँखों-देखा *āṅkhom-dekhā*, seen with one's own eyes

लकड़बग्धा *lakarbaghā*, hyena (cf. बाघ *bāgh*, m. 'tiger; lion')

घुड़सवार *ghursavār*, horse-rider (cf. घोड़ा *ghorā*)

भिक्खमंगा *bhikkhamāngā*, beggar (cf. भीख *bhikkh*, f. 'alms'; मांगना *māngnā*, 'request')

3. Possessive compounds

The second member of these is characteristically a noun, and the compounds are adjectives qualifying nouns or pronouns. Though common in Sanskrit they are relatively rare in Hindi, even in the more Sanskritised language; possessives with prefixes as first member are the only type which is at all frequent. Some possessives show a final adjectival suffix. These compounds are normally unhyphenated.

हैसमुख *haṁsmukh*, cheerful, jolly

प्रगतिशील *pragatīśīl*, progressive, of progressive character

पूर्णकाम *pūrṇkām*, of fulfilled desire

निस्तंद्र *nistandra*, unwearied¹

दुमंजिला *dumanzilā*, two-storeyed (cf. मंजिल *manzil*, f. 'storey')

4. Quasi-compounds

Many compounds exist in informal usage whose second member is rare, or used very figuratively, or meaningless independently. These usually have some degree of affective force. Second members are usually based on rhyming or echoing syllables. Some examples are:

बातचीत *bātchīt*, conversation

भीड़-भाड़ *bhīr-bhār*, crowd, throng

भीड़-भब्भर *bhīr-bhabbhār*, crowd, throng

ठीक-ठाक *thīk-thāk*, fine (answering the question 'how are you?')

शोर-शराबा *śor-śarābā*, noise and confusion

चाय-वाय *cāy-vāy*, tea, etc. (tea and something to eat)

गर्भड़-शर्खर *garbhar-sharkar*, confusion

In some cases the first element of the compound is the meaningless one.

(के) आस-पास (*ke*) *ās-pās*, near, round about; nearby

¹ See p. 188.

READING PASSAGES

वारणी, जिसे मैं केवल¹ बारह-तेरह वरस² की समझता था, वास्तव में³ पन्द्रह-सोलह साल की लड़की थी। छोटे कद⁴ की पतली,⁵ दुधली,⁶ बीमार-बीमार-सी! कवि अखतर शैरानी ने जब लिखा था—‘मुझे तो कुछ इन्हें बीमार कलियों से⁷ भुहब्बत⁸ है’—तो शायद उसी जैसी⁹ फिरी लड़की को ‘बीमार कली’ की संज्ञा¹⁰ दी गयी। जब पहले दिन मैं देवनगर आया था, और अपने पिता का आदेश¹¹ पालने¹² की उत्सुकता¹³ में वारणी कुदकती¹⁴ हुई-सी अपनी छोटी बहन के साथ दरवाजे में आ खड़ी हुई थी,¹⁵ तो मैंने उसकी ओर ध्यान¹⁶ भी न दिया था। वही चाय लायी थी, लेकिन उसमें कोई भी ऐसा आकर्षण¹⁷ न था कि देवा जी की बातें सुनते या उन्हें अपनी बातें सुनाते समय मेरा ध्यान उसकी ओर चला जाता। इसलिए यह ठीक ही था कि जब मैं तीरथराम की प्रेयसी¹⁸ की तलाश में देवनगर के घर-घर घूमा तो वारणी की ओर मेरा ध्यान भी नहीं गया। लेकिन उस शाम के बाद वह नन्हीं¹⁹ बीमार-सी कली आचानक मेरा ध्यान खींचने लगी।

डाइनिंग हाल में खाना मैं पहले भी खाता था और कई बार उस पांत²⁰ में भी खाता था, जिसमें देवा जी और उनका परिवार रहता²¹। लेकिन उस घटना के बाद दूसरे दिन जब मैं दोपहर का खाना खाने गया तो आचानक मेरी आँखें आगली मेजों की ओर उठ गयीं, जहाँ प्रायः²² देवा जी आकर बैठते थे। देवा जी नहीं थे, न²³ उनकी पत्नी थी—शायद वे पहली पांत में खाना खा गये थे—लेकिन दूसरे बच्चों में विरी वाणी बैठी थी। मैंने निगाह²⁴ उठायी तो भौंग²⁵ रूप से उसे अपनी ओर तकते²⁶ पाया। नजर मिलते ही²⁷ उसने आँखें झुका लीं, लेकिन जब मैंने किर उसकी ओर देखा तो मेरी निगाहें फिर उससे जा मिलीं²⁸।

¹ only² year (m.)³ in reality, in fact⁴ stature (m.)⁵ thin⁶ thin, weak⁷ कली *kali*, f., bud; बीमार कली *bimār kali*, ailing, frail young thing⁸ Have (f.)⁹ See p. 84.¹⁰ title, appellation; noun (f.)¹¹ direction, command (m.)¹² maintain, bring up; carry out¹³ eagerness (f.)¹⁴ leap, skip, frolic¹⁵ came and stood; आ a, stem absolute¹⁶ attention (m.)¹⁷ attraction; attractiveness, charm¹⁸ beloved (f.)¹⁹ नन्हीं *nanhām*, tiny²⁰ row (f.); Hindi form corresponding to Skt. loanword पंक्ति *pāṅkti*.²¹ See p. 170.²² usually²³ nor²⁴ glance (f.)²⁵ *silent; silence (m.)²⁶ look, gaze²⁷ See p. 144.²⁸ See p. 178.

खाना खाने के बाद थाली¹ लेकर जब मैं बाहर निकला तो कुछ दस तरह हुआ² कि वारणी प्रोर में लगभग एक साथ³ नल⁴ पर पहुँचे। मैं थाली रखकर आ गयी। मैं पीछे हट गया कि वह पहले हाथ धो ले। तभी मंरी नजर सामने ढोयोड़ी⁵ की ओर चली गयी। तीरथराम उसी तरह⁶ हाथ बगल⁷ में दबाये⁸ धूम रहा था। उसकी निगाह हमारी ओर थी, पर मुझे देखते ही वह सिर झुकाकर मढ़⁹ गया।

बड़े मीठे¹⁰ स्वर¹¹ में ‘थेंक यू¹² कहते हुए वारणी हाथ धोने लगी। शाब्द¹³ मलते¹⁴ प्रोर हाथ धोते हुए उसने अपनी चंचल¹⁵ पर गहरी¹⁶ दृष्टि मुझपर डाली और जरा-सा¹⁷ मुळकराते¹⁸ हुए थोड़ी—“आप उस दिन गाते ही बाहर क्यों चले गये थे?”

हाथ धोकर वह पीछे हट गयी और रूमाल¹⁹ से उन्हें पोछने²⁰ लगी। मैं हाथ धोने लगा। इस बीच²¹ लगातार²² मैं उसके प्रश्न का उत्तर सोचता रहा।

“बताइए न संगीत जी?” उसने फिर आग्रह²³ के साथ कहा।

शाम का वक्त था। नहर¹ पर पहुँचा तो पश्चिम में सूरज झूँझ² रहा था। सर्दी सरे-शाम ही³ उत्तर आयी थी और मैं ओवरकोट पहने था। तभी पश्चिम की ओर आँखें उठाते ही

¹ flat metal tray for carrying food (f.)² it so happened that³ लगभग एक साथ *lagbhag ek sāth*, just about together⁴ pipe, conduit (in.)⁵ water-pot with spout (for washing hands); हम्माम, हम्माम *ham(m)ām*, m., place for bathing, washing⁶ threshold, doorway (f.)⁷ in the same way (as before)⁸ armpit, side (f.)⁹ press (trans.)¹⁰ turn, turn away (intr.)¹¹ sweet; pleasant¹² voice (m.)¹³ soap (m.)¹⁴ rub, rub on (trans.)¹⁵ mobile, restless¹⁶ deep; grave¹⁷ slightly; जरा *tarā* (invariable adj.) just, (just) a little¹⁸ smile¹⁹ handkerchief (m.)²⁰ wipe²¹ in the meantime²² continuously²³ zeal, eagerness (m.); see p. 181²⁴ canal (m.)²⁵ sink, set²⁶ with the fall of evening; an expression of specifically Urdu character.

दिल की धड़कन^१ जैसे थम^२ गयी । कितना अकथ्य^३, कितना सुन्दर दृश्य^४ था! दूर, बहुत दूर खजूर^५ के एकाकी^६ पेंड के पीछे, जो उस निंजन^७ के सूनेपन^८ को चुनौती^९ देता हुआ-सा खड़ा था, सूरज डूब रहा था । बड़ा-बड़ा और पीला-पीला^{१०}—पेंड का ऊपर का सिरा^{११} ऐसे लग रहा था^{१२} जैसे उस पीली कुंदनी^{१३} थाली पर अंकित^{१४} हों । नहर के पानी पर सूरज का विम्ब,^{१५} ऊपर आकाश के हल्के^{१६} इवेत^{१७} बादलों पर उतराका रहा,^{१८} उस रंग से रंजित^{१९} दूर तक फैली नहर की पटरी^{२०} और अकला^{२१} में... कुछ दूर चलकर बैठ गया और अचानक गाने लगा । वही अपना चिर-परिचित गीत नहीं^{२२} सहगल के मधमय^{२३} स्वर में सुना^{२४} वह कृष्ण के प्रेम में पागल^{२५} गोपी^{२६} का गीत, जो जरूर ही अलहड़^{२०} रही होगी, छोटी उम्र^{२१} की होगी । गीत विरह^{२२} का था । पर जाने क्यों मुझे करण^{२७} नहीं लगा । मन की उमंग^{२४} में जैसे^{२८} उस प्राकृतिक^{२९} सौन्दर्य और सुनसान^{३०} को भरता हुआ^{३१} में गा उठा—

^१ beating, thumping (f.)

^२ be checked, stopped

^३ indescribable; cf. Sanskrit अकथ्य *akathya*.

^४ sight (m.)

^५ date (palm) (m.f.)

^६ solitary (invariable adj.)

^७ *deserted, unpopulated spot (m.); desolate

^८ emptiness (m.)

^९ challenge (f.)

^{१०} yellow

^{११} edge; see Supplement III, p. 178.

^{१२} seemed

^{१३} made of fine gold (कुंदन *kundan*, m.)

^{१४} drawn, traced

^{१५} *reflection; halo (m.)

^{१६} light

^{१७} *white; बादल *bādal*, m., cloud

^{१८} colour (m.)

^{१९} *coloured

^{२०} surface (f.) (often of road or path)

^{२१} alone, single

^{२२} not that old song of mine; अपना *apnā* depends on मैं *maiñ* understood from the previous sentence; चिर-परिचित गीत *cir-paricit git, m., song with which one is long acquainted, long-known song.

^{२३} *sweet (मधु *madhu*, m., honey); सहगल *sahgal*, a personal name

^{२४} non-finite participle, qualifying गीत *git*

^{२५} mad, crazy

^{२६} herdgirl; the herdgirls of Braj were enamoured of Krishna (*Kṛṣṇ*).

^{२७} gay

^{२८} *age (f.)

^{२९} separation (of lovers) (m.)

^{३०} sad, piteous

^{३१} enthusiasm; zeal; delight (f.)

^{३२} See p. 84.

^{३३} natural, belonging to nature (प्रकृति *prakṛti*); सौन्दर्य *saundarya*, beauty

^{३४} emptiness, loneliness, solitude (m.); lonely, deserted

^{३५} fill, pour in

सुनो सुनो रे कृष्ण काला^{३६}

सुनो सुनो रे कृष्ण काला

तभी कही निकट^{३०} ठहाके^{३१} की आवाज आयी—सूने^{३२} में सहसा बज उठने वाली धंटियों सरीखी युवा-लड़कियों के ठहाके की आवाज । मैं चौंक उठा । पटरी पर बाणी, श्यामा और मधु न जाने किस बात पर हँसती-हँसती दोहरी होती^{३३} जा रही थी । साथ उनके अठारह-बीस वर्ष का एक यवक^{३४} था ।

उन्हें गुजरने^{३५} के लिए राह^{३६} देने को मैं एक और हट गया । पर चारों की टोली^{३७} मेरे पास आकर रुक गयी ।

“दिलजीत, यह हैं भंगीत जी, बड़ा ही अच्छा गाते हैं^{३८} ।” अपनी बड़ी-बड़ी आँखों को फैलाते^{३९} और शब्दों के साथ भ्रमते हुए बाणी ने अपने साथी^{४०} युवक को मेरा परिचय दिया और फिर मुझसे बोली—“यह हैं दिलजीत, मेरा भाई, गवनमेण्ट कालेज में पढ़ता है, छुट्टियों में^{४१} आया है ।”

यह मान^१ लेने में मुझे कुछ भी संकोच नहीं कि उन चार महीनों में देवनगर से मुझे बेहद^२ प्यार^३ हो गया था । वहाँ बाणी थी और उसकी मुग्ध-चकित^४ आँखों में मेरे लिए अपार^५ स्नेह^६ और सहानुभूति^७ थी, या वहाँ देवा जी थे, जो मेरे संतप्त^८ मन को शान्ति^९ प्रदान करते थे,^{१०} या फिर देवनगर-वासियों^{११} में वैसी सहृदयता,^{१२} स्नेह और प्यार था, जैसा

^१ Oh listen, dark Krishna. रे re, variant of आरे are. The form कृष्ण *kṛṣṇ* shows a simplification of consonant groups typical of many Sanskrit loanwords, usually older ones.

^२ near, nearby

^३ loud laughter, guffaw (m.)

^४ emptiness, solitude (m.); empty, lonely

^५ दोहरी होती *dohri hoti*, as a group. See p. 169.

^६ *youth, young man (m.)

^७ pass (intr.), pass by

^८ tread; way, passage (f.)

^९ group (f.)

^{१०} he sings very well indeed. For बड़ा *bādā* here see p. 50.

^{११} spread; (of eyes) open wide

^{१२} companion; accompanying (adj.)

^{१३} for

^{१४} मानना *mānnā*, accept, agree; accept as. Cf. p. 158, n. 2.

^{१५} अनश्वर; sec p. 193.

^{१६} love, affection (m.)

^{१७} See p. 199.

^{१८} limitless

^{१९} love, affection (m.)

^{२०} sympathy

^{२१} *heated, tormented

^{२२} peace (f.)

^{२३} give, donate (conjunet verb)

^{२४} inhabitants of Devnagar

^{२५} friendliness, kindness (m.)

कहीं और देखने में नहीं आता—नहीं, इनमें से कोई बात न थी¹³ । वाणी के उस स्नेह और सहानुभूति ने मेरी उस अस्थायी¹⁴ शान्ति को, जो देवनगर के उन पहले दिनों में मुझे प्राप्त हुई थी, एक अजीब-सी¹⁵ बेचैनी¹⁶ में बदल दिया था । देवा जी के लेखों¹⁷ की बड़ी-बड़ी बातें भी मेरे मन के सापार¹⁸ पर तैरती¹⁹ हुई बत्ताहीन²⁰ कमलिनियों²¹—सी बहने लगी थीं । और देवनगर के वासी!—जैसे-जैसे²² मैं उन्हें जानता गया, मुझे लगता गया कि ऊपर से नजर आनेवाली²³ मुस्कानों²⁴ प्रौर प्रकट²⁵ सुनायी देनेवाले प्रेम और परस्पर²⁶ प्रोत्साहन²⁷ के दावों²⁸ के नीचे वही ईर्ष्या-देख²⁹ का विषय³⁰ छिपा हुआ है । लेकिन देवनगर के आस-पास³¹ की मुन्द्रता,³² उन देहाती³³ सुबहों और शामों का वह सोने,³⁴ गुलाब³⁵ और केसर³⁶ से धुला हुआ लावण्य,³⁷ नदी-तट³⁸ का वह एकांत³⁹, करीर⁴⁰ की उन ठिगती⁴¹ भरी-पूरी⁴² भाड़ियों⁴³ के फूलों की वह जलते अंगारों⁴⁴—की-सी लाली⁴⁵—रव मेरे मन

¹³ The sense of the sentence in outline is: It was not that Vanî was there . . . or that Devâ Ji was there . . . or that the inhabitants of Devnagar showed such warm feeling as was not found elsewhere.

¹⁴ impermanent, short-lived (invariable adj.)

¹⁵ †strange, curious

¹⁶ disquiet (f.)

¹⁷ article, writing (m.)

¹⁸ ocean (m.)

¹⁹ swim, float

²⁰ *stalkless; हीन *hin*, deprived of, without (in compounds); wretched

²¹ lotus (f.); see Supplement I, pp. 164 f.; बहना *bahnd*; flow, float

²² in proportion as

²³ नजर आना *†nasar ānā*, be visible

²⁴ smile (f.)

²⁵ clearly, manifestly

²⁶ See p. 152.

²⁷ encouragement (m.)

²⁸ दावा *dāvā*, m., claim

²⁹ jealousy (f.) and hatred (m.)

³⁰ poison (m.)

³¹ See p. 201.

³² beauty (f.)

³³ country (invariable adj.)

³⁴ gold (m.)

³⁵ pink; rose (m.)

³⁶ saffron (m.)

³⁷ *savour, charm (m.)

³⁸ bank (m.)

³⁹ *quiet, privacy (m.)

⁴⁰ caper-bush (a thorny shrub) (m.)

⁴¹ dwarfish, stumpy

⁴² See p. 199.

⁴³ bush (f.)

⁴⁴ अंगारा *angārā*, m., spark

⁴⁵ redness

को कुछ इस तरह बांधे था कि जब दिमाग⁴⁶ कहता,⁴⁷ 'मैंने देवनगर आकर गलती⁴⁸ की' तो मन वहाँ से जाने के विचार-मात्र⁴⁹ से उदास⁵⁰ हो जाता ।

पित्तो की मौत⁵¹ के बाद शहर की भीड़-भाड़⁵² में मेरा दम⁵³ धुटने⁵⁴ लगा था । असल में⁵⁵ पित्तो के जिन्दा रहते⁵⁶ मझे नगर⁷ के उस शोर-शाराबे⁵⁷ और भीड़-भबड़ का कभी श्रहमास⁵⁸ न हुआ था । उस सारे शोर के ऊपर जैसे पित्तो को प्यारी-प्यारी बातें मेरे कानों⁵⁹ में गूंजती रहती थीं और वह सारी भीड़ पित्तो की सूरत⁶¹ के आगे⁶² एकदम⁶³ लुप्त⁶⁴ हो जाती थी । दफ्तर में काम करते, मिश-शत्रुओं, अफसरों⁶⁵ या चपरासियों⁶⁶ से बातें करते हुए भी आँखें उसको देखती रहती थीं । हो-चार बच्चे हो जाते⁶⁷ तो सम्भव है कि नोन,⁶⁸ तल, लकड़ी और कपड़े की यथार्थता⁶⁹ विवाह⁷⁰ के उन शुरू के वर्षों की व्यामोहावस्था⁷¹ को भंग कर देती,⁷² लेकिन तीन वर्षों के उन तीन पल⁷³ बनकर बीत जानेवाले दिनों के सहचर्य⁷⁴ के बाद, जब वह मीठी आवाज और वह मन-मोहक⁷⁵ सूरत मौत के हाथों⁷⁶

⁴⁶ brain (m.)

⁴⁷ See p. 170.

⁴⁸ †mistake, error (f.)

⁴⁹ at the very thought of going; मात्र *mātr (suffixed adv.), only

⁵⁰ dejected

⁵¹ †death (f.)

⁵² See p. 201.

⁵³ breath (m.)

⁵⁴ be choked

⁵⁵ in reality

⁵⁶ See p. 178.

⁵⁷ city (m.)

⁵⁸ See p. 201.

⁵⁹ †perception, feeling (m.)

⁶⁰ कान *kān*, m., ear

⁶¹ †form, face (f.)

⁶² in front of, out in front of; beyond

⁶³ completely, simply; at once

⁶⁴ *vanished

⁶⁵ officer, official (m.)

⁶⁶ office messenger (m.)

⁶⁷ Unrealized condition; see p. 124.

⁶⁸ salt (m.); नमक *namak*, m., is a commoner word.

⁶⁹ reality (m.); 'the realities of daily life' here

⁷⁰ marriage (m.)

⁷¹ *carefree, delighted state; = *vi* + *ā* + *moh* (m.), fascination, infatuation

+ *avasthā* (f.), position, state

⁷² भंग करना *bhang karnā*, break; conjunct verb, with dependent auxiliary

⁷³ देना *denā*

⁷⁴ पल *pal*, m., moment; बनना *bannd*, be made; become

⁷⁵ married life (m.); after the companionship of those three years (those three years' days) which had passed by like three seconds. उन *un* qualifies *dinōm*.

⁷⁶ See p. 200.

⁷⁷ at the hands of, at the onslaught of death; adverbial oblique

क्षीण²⁷ और विकृत²⁸ होकर चली गयी, तो जगा कि जैसे²⁹ शहर का शोर मेरे कानों के पर्दे³⁰ काढ़ रहा है और भीढ़ मेरा गला³¹ घोंटे³² दे रही है। देवनगर के उन वीरानों³³ का वह मौन मुझे इतना अच्छा लगता कि कभी-कभी जी³⁴ चाहता उसी में विलीन³⁵ हो जाऊँ, पुल³⁶ जाऊँ, शरीर³⁷ को छोड़कर उसके करण-करण³⁸ में सभा³⁹ जाऊँ।

²⁷ *frail, slight

²⁸ *spoiled, damaged

²⁹ लगा कि जैसे *lagi ki jaise*, it seemed that

³⁰ पर्दा *paridā*, m., curtain; कान का पर्दा *kān kā pardā*, eardrum

³¹ throat (m.)

³² घोटना *ghomīnā*, choke, throttle; see pp. 172 f.

³³ वीराना *vīrānā*, m., deserted place

³⁴ life, spirit (m.)

³⁵ immersed, absorbed

³⁶ be dissolved

³⁷ body (m.)

³⁸ *fragment, particle, drop (m.); see p. 139; उसके *uske* refers back to मौन *maun*.

³⁹ सभाना *sambhānā*, be contained, absorbed; करण-करण में सभा जाना *kan-kan men sambhānā*, pervade thoroughly, pervade every atom of

COMPOSITION PASSAGES

I

A certain man had two sons. One day one son said to his father, 'Father, please give me my share¹ of² your wealth³.' His father gave him his share. After this he went off to a distant land. In that country, he wasted⁴ all his father's money,⁵ and quickly became poor. At that time he was living in the house of an inhabitant⁶ of that country. He began to work in that man's fields, because he had no money. After some time he thought,⁷ "I shall return⁸ to my country, and go to my father, and tell him how greatly I have sinned.⁹" And he came back¹⁰ to his country. His father saw him from far off, and was very happy.¹¹ He had waited for him a long time.¹² The servants gave him new clothes to wear, and a fat calf¹³ was killed.¹⁴ But his brother was very angry.¹⁵ 'What's going on here?'¹⁶ he said. His father answered that his brother had just¹⁷ returned, and that¹⁸ he ought to be happy.

¹ हिस्सा *thissā*, m., भाग *bhāg*, m., part

² में से *meṁ se*

³ धन *dhan*, m., दौलत *daulat*, f., wealth, riches

⁴ उड़ाना *urānā*, literally 'cause to fly'

⁵ पैसे *paise*, m.pl.

⁶ निवासी *nivāsī*, m.

⁷ सोचना *socnā* (used with ने *ne*)

⁸ Subjunctive possible; the idea is a proposition in the first instance.

⁹ मैंने केसा पाप किया है *maiṁne kaisā pāp kiyā hai*

¹⁰ लौट आना *lauṭ ānā*

¹¹ हुए *hue*, not थे the, describing the sudden, new development.

¹² Continuous past (emphasizing duration of the period).

¹³ मोटा बछड़ा *moṭā bachṛā*, m.

¹⁴ जबह करना *zabah karnā*, slaughter (conjunct verb). The word जबह *zabah* is often pronounced and written with i in first syllable.

¹⁵ बिगड़ना *bigarnā*, be spoiled; be upset; perfective required here.

¹⁶ यह दया हो रहा है? *yah kyā ho rāhā hai?* For यह *yah* here see p. 102.

¹⁷ Distributive अभी-अभी *abhi-abhi* possible (the emphasis being less on the exact time of the return than on the fact that it has taken place during the immediately preceding period).

¹⁸ Since direct speech reportage will be used here, the words 'and that' need not be represented.

II

Allahabad is about¹ 500 miles from Delhi,² and³ the train journey⁴ usually takes about twelve hours. My train was an express bound for Calcutta, and it left at 7.20 a.m. At that time it was quite cool.⁵ Later on, however, especially⁶ in the afternoon, it grew very hot⁷ and dusty in the carriage.⁸ I became very tired⁹ and began to feel very thirsty, and dozed off¹⁰ several times. Apart from myself there was only one other passenger¹¹ in the compartment,¹² a Muslim¹³ of about forty-five.¹⁴ But I didn't have much conversation¹⁵ with him because he was reading a book most of the time.¹⁶ I could see¹⁷ that the book was written in Urdu. There seemed to be quite a difference¹⁸ between¹⁹ the countryside near Allahabad²⁰ and that in the west. The monsoon had begun, but round Delhi the fields were

¹ करीब †qarib, लगभग lagbhag.

² Say '500 miles distant from Delhi'.

³ Note that long English sentences are frequently best broken up into shorter sentences in Hindi, especially in simple style. The word और aur can be omitted here and a new sentence begun.

⁴ Say 'going by train (रेल rel, f., ट्रेन tren, f.) usually takes . . .'

⁵ Use the noun ठंड़ shand, f., 'coolness', not the adj. ठंड़ा shandā.

⁶ खासकर †khaaskar, विशेषकर visheshkar

⁷ Use गरमी लगना garmī lagnā, be hot

⁸ धूल dhūl, f., dust; use धूल भरना dhūl bharnā, be dusty (of an enclosed place which can be filled with dust). For 'carriage' use गाड़ी gāṛī, f.

⁹ Use धकना dhaknā.

¹⁰ उँगली ūṅghnā, doze; for 'doze off' use with लगना lagnā.

¹¹ यात्री yātrī, m.

¹² दिल्ली dillī, m.

¹³ मुसलमान musalmān, m.

¹⁴ Say 'of about 45 years'.

¹⁵ बातचीत bātchīt, f., conversation; मेरी उससे ज्यादा बातचीत न हो सकी meri usse jyādā bātchīt na ho sakī. Construction with होना honā is better than with करना karnā; use of सकना saknā underlines the fact that the person wished to have some conversation.

¹⁶ ज्यादातर jyādātar

¹⁷ मैंने देखा mainne dekhā. English 'I could see' does not really stress ability to see in this context, and use of सकना saknā is unnecessary.

¹⁸ फ़र्क farrq, m.; काफ़ी फ़र्क मालूम हुआ kafī farrq mālūm huā

¹⁹ मैं men

²⁰ इलाहाबाद के पास का देहात ilāhābād ke pās kā dehāt

still²¹ rather brown²² and dry.²³ Here²⁴ in the east, however, everything was green,²⁵ and I could see that water was lying²⁶ in the rice-fields.²⁷

III

At last¹ we reached Allahabad, and the train stopped² in the station just about right on time. A porter³ came into the compartment and asked me how much luggage I had, and a moment later⁴ I stepped out on to the platform.⁵ On the platform there was a great crowd of people who⁶ had come to meet⁷ their friends and relatives.⁸ I tried to pick out⁹ my friend's brother somewhere in the crowd, but I had never met him and besides, it was getting dark,¹⁰ so I hardly expected¹¹ to find him easily. I thought that he would perhaps recognise me from my photograph. And so it turned out,¹² in just a few seconds¹³ a man who very much resembled my

²¹ अभी भी abhī bhī

²² भरा bharā

²³ सुखा sukhā

²⁴ इधर idhār, literally 'hither, out here'. (Note also उधर udhar 'thither' and किधर kidhar 'whither'.)

²⁵ Say 'greenness (हरियाली hariyāli, f.) was everywhere'.

²⁶ भरा हुआ bharā huā

²⁷ धान dhān, m., paddy

¹ आखिर (में) akhir (mēṁ)

² आ रही ā rahi, i.e. 'came in and stopped'.

³ कुली kuli, m.

⁴ एक पल बाद ek pal bād. See p. 35.

⁵ प्लेटफॉर्म plettārm, m.

⁶ Say 'on the platform there was a large crowd (भीड़ bhīḍ, f.). These people had come . . .'

⁷ Use of लेना lenā, i.e. '(meet and) take away with them', is possible here.

⁸ रिस्तेदार ristedār, m.

⁹ ढंड लेना dhūrīhānā lenā. ढंडना dhūrīhānā often means 'search out', i.e. 'look for and find', rather than simply 'look for'.

¹⁰ The particle भी bhī can be included in the translation, viz. 'darkness too was drawing on'. Hindi favours the marking of ideas which are parallel or 'additional' in a sentence by the use of भी bhī.

¹¹ मुझे कम आशा थी कि . . . mujhe kam āśā thi ki . . .

¹² ऐसा ही हुआ aisā hi huā

¹³ क्षण kṣan, m.

friend came up to me and greeted me¹⁴ with folded hands.¹⁵ He had had no trouble¹⁶ at all in recognising me since I was the only European who had got off the train.¹⁷

IV

When Premnāth and I came out of the station I saw that in front of the station at one side there were ten or fifteen cycle rickshaws¹ standing, and a few cars also at the other side. I had not seen cycle rickshaws before. As soon as the rickshaw-wallahs saw us several of them began to run² towards us, shouting out 'Rickshaw, sir'³ But Premnāth had a car, so⁴ we did not need them on this occasion. I followed⁵ him over to the car, and he got my porter to put my luggage on the back seat.⁶ I did not know how much to tip⁷ the porter, but Premnāth solved⁸ my difficulty;⁹ he gave him four annas for each big case.¹⁰ Four annas are 25 naye paise. I expect¹¹ that if I had been alone the porter would have asked¹² me for very much more¹³ money.

¹⁴ नमस्ते किया *namaste kiyā*

¹⁵ हाथ जोड़कर *hāth jōdkar*, literally 'having joined his hands'

¹⁶ दिक्कत *diqqaṭ*, f.

¹⁷ Say 'among those getting down from the train I was a single (अकेला *akelā*) European'.

¹ साइकिल रिक्षा *sāikil rikṣā*, m.

² दौड़ पड़ना *daur pāndā*

³ The commonest equivalent to the vocative 'sir' is probably the expression बाबू जी *bābū jī*, though the word सहूब *sahūb* is also very common. The word बाबू *bābū*, which is often used in the sense 'clerk, government servant', means properly 'educated or distinguished person', and of course has this connotation in the expression बाबू जी *bābū jī*.

⁴ इसलिए *islie*

⁵ . . . के पीछे-पीछे चलना . . . *ke piche-piche calna*

⁶ सीट *sīṭ*, f.

⁷ पैसे देना *paise denā*

⁸ दूर करना *dūr karna*

⁹ Say 'this difficulty of mine': मेरी यह मुश्किल *merī yah muškil*

¹⁰ बक्सा *baksā*, m.

¹¹ मुझे लगता है *mujhe lagta hai*

¹² माँगना *māṅgna* (with मैं *se*)

¹³ कहीं अधिक *kahīṁ adhik*

V

Premnāth was a lawyer, and lived in a bungalow¹ in the Allahabad Civil Lines² about a mile and a half away from the station. The Civil Lines is a suburb of straight, wide (*cauld*) streets and large houses. We reached Premnāth's bungalow in just a few minutes, and he stopped³ the car beside the front door. An old family⁴ servant took⁵ my luggage out of the car. Premnāth and I went into his office. His table was piled high⁶ with law⁷ books. We talked for a little while about his younger brother, who was studying medicine⁸ in England. Then his son came into the room, and Premnāth introduced him to me. I did not meet⁹ Premnāth's wife that evening. I was not at all hungry,¹⁰ but very thirsty, and so I was very glad when a servant brought us some tea and biscuits.¹¹ After a little while I said good-night¹² to Premnāth, and went¹³ out on to the verandah,¹⁴ where the servant had put a charpoy¹⁵ for me. I lay down and very shortly fell asleep.¹⁶

¹ कोठी *koṭhī*, f.

² इलाहाबाद की सिविल लाइन्स *īlāhābād kī sivil lāins*

³ खड़ा करना *khāḍā karnā*

⁴ परिवार *parivār*, m.

⁵ उतारना *utārnā*, set down, take down

⁶ Use लदना *ladnā*.

⁷ कानून *qānūn*, m.

⁸ डाक्टरी पढ़ना *dākṭari* (f.) *parīnā*

⁹ Use of सकना *saknā* with मिलना *milnā* here would underline the fact that the narrator had been expecting or hoping to meet Premnāth's wife also.

¹⁰ मुझे जरा भी भूख नहीं थी *mujhe zārā bhi bhūkkh nahīṁ thi*; use of लगना *lagnā* in this negative expression is not necessary, though possible. For जरा *zārā* see p. 203, n. 17.

¹¹ बिस्कुट *biskut*, m.

¹² आज्ञा लेना *ājñā* (f.) *lenā*. आज्ञा *ājñā* 'command, order' has the sense 'leave to go' in this expression and the complementary आज्ञा देना *ājñā denā* 'allow to go'.

¹³ Use आना *ānā* (the centre of interest now being the verandah).

¹⁴ बरामदा *barāmādā*, m. For 'on to' use *पि* *mem*.

¹⁵ Use चारपाई बिछु रखना *cārpāī* (f.) *bichā rakhnā*, literally 'spread a charpoy (with bedding) and place it'.

¹⁶ नीद आना *nīd* (f.) *ānā* (ko), fall asleep

VI

Here in Allahabad the humidity¹ was much greater than in Delhi.² For this reason I wasn't able to sleep terribly well, although the charpoy was very comfortable. The next morning³ I was up very early,⁴ but not as early as Premnāth and his family.⁵ It was cooler, but the humidity was just the same,⁶ and the sky was completely covered⁷ with heavy⁸ black clouds.⁹ I went into the bathroom¹⁰ and washed¹¹ in¹² cold water. Then I felt much better.¹³ I found Premnāth in his office reading the paper. He took two papers, one English and one Hindi. We talked about the news¹⁴ for a while, and I asked him many questions about life in Allahabad. Then the servant brought in breakfast—tea, toast, and a fried¹⁵ egg for me. I drank¹⁶ several cups of tea.

VII

Premnāth's son went out into the road and called a rickshaw-wallah who brought his rickshaw up to the front of the house.¹ The two of us loaded my luggage on to the rickshaw and got in,² and I said good-bye to Premnāth

¹ नमी *nami*, f.

² Say 'was much greater than Delhi'. See p. 178, paragraph (b).

³ दूसरे दिन *dusre din*

⁴ जलदी *jaldi*

⁵ प्रेमनाथ . . . से (की तरह) जल्दी नहीं *premnāth . . . se (ki tarah) jaldi nahīṁ*

⁶ वैसा ही *vaisa hi*

⁷ ढकना *dhakna*, be covered; cover

⁸ घना *ghanā*, thick, dense

⁹ बादल *bādal*, m.

¹⁰ गुस्सलखाना *gusslakhānā*, m.

¹¹ नहाना *nahānā*

¹² से *se*

¹³ Use तबीयत खुश होना *tabiyat (f.) khush honā*.

¹⁴ नए समाचार *nae samācār*, m.pl.

¹⁵ फ्राइड *frāid*

¹⁶ Concord with चाय *cāy*.

¹ रिक्शा मकान के सामने लाकर खड़ा कर दिया *rikiā makān ke sāmne lāhar khārā kar diyā*, literally 'brought it and stopped it in front of the house'

² बैठना *baithnā*

and thanked³ him very much for the kindness which he had shown me.⁴ We set off for the University. It took about fifteen minutes to get there. On the way⁵ we passed⁶ the Nehru family's house, called Ānand Bhavan; it was⁷ a very imposing (*sāndār*) house with a pleasant garden.⁸ Then a few minutes later we entered the University area,⁹ on one side of which was Amarnāth Jhā Hostel. I had come to live in¹⁰ Allahabad for¹¹ six months, so that I could improve¹² my Hindi. At the same time¹³ I planned¹⁴ to attend Hindi classes¹⁵ in the University. We entered the hostel, and went up¹⁶ to the Warden's house.

³ धन्यवाद देना *dhanyavād denā* (ko)

⁴ अपने सत्कार के लिए *apne satkār ke lie*. सत्कार *satkār* is here used in the sense 'kindness received by a guest'.

⁵ रास्ते में *rāste meṁ*

⁶ के पास से गुजारना *ke pās se guzarnā*

⁷ As well as यह था, है *hai* is possible here; the state of affairs still obtains.

⁸ सुहावना बगीचा *suhāvnā bagīcā*, m.

⁹ क्षेत्र *kṣetr*, m.

¹⁰ The postposition may be omitted.

¹¹ के लिए *ke lie*

¹² सुधारना *sudhārnā*

¹³ साथ ही *sāth hī*, 'together with this'

¹⁴ मेरा विचार . . . ने का था *merā vicār . . . ne kā tha*

¹⁵ Use कक्षाओं में बैठना *kakṣāoṁ meṁ baithnā*. कक्षा *kakṣā*, f., class

¹⁶ पहुँचना *pahūchnā*

KEY TO EXERCISES

1

This is a table. The book is on the table. There is a pen on the table. There are two chairs in the room. What is this? This is a jar. Is there water in the jar? No, but there is water in the well. The books are on the table. Are the books on the tables? There is one chair here. There are two chairs there. Is this a chair? No, this isn't a chair, it's a table. The boys are in Agra, but the girls are in Calcutta. There are three men here. Where are the women? There are books on the tables.

2

यह क्या है? यह पुस्तक है। पुस्तक यहाँ है। पुस्तकें वहाँ हैं। पत्र कहाँ है? यहाँ दो लड़के हैं। मेज कमरे में है। धड़ा भेज पर है, और घड़े में पानी है। वह क्या है? वह भेज है। चिड़िया पिजरे में है। पिजरे में तीन चिड़ियाँ हैं। मकान में तीन कमरे हैं। एक कमरे में मेज़ और कुरसियाँ हैं। अखबार भेजा पर है।

3

He¹ isn't here, but his¹ younger sisters are here. He isn't at home. Two small children are standing at the door. This water is very dirty. There are five books in the black box. Are the books in this black box? In that country there are many cities and villages. Siti is in the fifth class. The Red Fort is in Delhi. These are the books belonging to those little girls. The walls of those buildings are high. The rajah's palace is in this city. It is very beautiful.

4

किताब² उस भेज पर है। कपड़े इस संदूक में हैं। किताबें उन मेजों पर हैं। कपड़े इन संदूकों में हैं। वे यहाँ हैं। वह कहाँ है? वह कहाँ है? सीता उसकी छोटी बहन है। उसकी किताब भेज पर है। उसकी किताबें उस कमरे में हैं। उनके कपड़े साफ़ और सफेद हैं। वह क्या है? वह संदूक है। उसमें चार बड़ी किताबें हैं। ये किताबें उसकी हैं। उस छोटे गाँव में दो मंदिर हैं। कलकत्ता बड़ा शहर है।

¹ Also 'she', 'her'. Alternative translations depending on points of grammar already explained are not given in the Key (nor, usually, in the Lessons).

² Also पुस्तक pustak. Alternative translations depending on the existence of common lexical equivalents (see p. xi) are not given in the Key.

KEY TO EXERCISES

217

5

My son is now in Delhi. My son's house is very large. Your books are on that large table. He is my elder brother. Hullo, how are you? How are you, Siti? Is everything all right? Yes, everything's all right. Mr. Prasad is here, he's sitting in that room. Our city is small. Their brothers aren't here. Is this book yours? No, its not mine, it's my father's.

6

सीता इस लड़के की बहन है। इन लड़कों की बहनें स्कूल में हैं। तुम्हारी माँ कहाँ हैं? आपकी पत्नी कौसी है? यह काम ठीक नहीं है। वह किताबें मेरी हैं। सब किताबें मेरी हैं। ये सब किताबें मेरे माता-पिता की हैं। हम उनके कमरे में बैठे हैं। आप कौसे हैं, प्रसाद जी? मैं ठीक हूँ। भारत में बहुत गाँव हैं। दिल्ली भारत की राजधानी है।

7

How are you? I'm well. We are English. Our language is English. His sisters were in Agra yesterday. I was there yesterday. Will it rain today? No, it won't rain today. I am writing a letter. He speaks English to me. The leaves of that tree are green. Trees' leaves are green. I don't know Hindi. They used to speak English to us in India. He's sitting in my chair. We are going to India the day after tomorrow. Well, I'm going (now). The boy is singing a song. Why are you learning Hindi?

8

मेरे दोस्त का भाई कल यहाँ था। उनकी बहनें कमरे में नहीं थीं। क्या वे दफ्तर में हैं? जी नहीं, घर पर होंगे। वे भारतीय विद्यार्थियों से हमेशा हिंदी बोलते हैं, लेकिन मुझसे नहीं बोलते। हम भारत की राजधानी में रहते हैं। मैं हिंदी सीख रहा हूँ। मैं उसकी पुस्तकें नहीं पढ़ता। गरमियों में दिन लंबे होते हैं। सिव्रेट भारत में महँगी नहीं होती। डाकिया कब आता है? लड़कियाँ उस कमरे में सोती थीं। हम एक बहुत अच्छी पुस्तक पढ़ रहे हैं।

9

I've just arrived from Delhi. What will you say to his brother? She'll be on her way (here). Perhaps I'll write the letter tomorrow. The boy is standing in the courtyard. What am I to say to him tomorrow? The students went to Delhi, and also to Bombay. Come on, let's have some coffee in the restaurant. I shall give the boy just two rupees. I shall not give him even one rupee. How long did you stay in India? The money is lying on the table. In the cold season the weather is good. Everyone went into the house.

मैं दूध नहीं पिऊँगा । मैं उसका पत्र पढ़ूँ? मैं क्या कहूँ? मैं उससे पूछूँगा । उसके कागज़¹ मेज पर पड़े हैं । वह कल पहुँचा होगा । वह आपको पत्र देंगे । मैं कल सारा दिन पर पर ही रहा । मैं बरसात में यर्हा आया । वह मुझसे हिंदी बोला ।

The paper is underneath the books. The window is behind you. She is sitting outside. I arrived here before him. Formerly I used to live in a village. I shall ask him about this. How far is Delhi from Agra? Shall we go in ten minutes' time? A girl was standing at the window. At that time I was reading a book. I want to learn Hindi by next year. At the right-hand side of the road there's a big building. These days food isn't cheap. I slept inside the house last night.

मैं उसके साथ आया । वह मेरे साथ आया । वह हमारे लिए यह काम कर रहे हैं । मैं कल तक दिल्ली में उसके लिए ठहरा । मेरे भाई मकान के समने बढ़े हैं । पहले मैं दिल्ली में रहता था । दिल्ली हमारे शहर के काफ़ी पास है । आपका गाँव भी पास है । मैं कल से यहाँ हूँ । आप हिंदी बहुत जल्दी सीख रहे हैं । मैं रेल से जाऊँगा और कार से लौटूँगा । मैं हवाई जहाज में लंदन जाना चाहता हूँ ।

I shall write him a letter after I have eaten. What will you do in India (after you get to India)? He put all the things in the cupboard and went out of the room. Rāmādhīn, go to the bazaar and get (bring) four mangoes. He went out, with the book (taking the book). Excuse me, is this the Delhi train? Please speak slowly!

आप हिंदुस्तान जाकर हिंदी जल्दी सीख लेंगे । वह यह किताब हिंदुस्तान से ले आया । मैं हवाई जहाज से बंबई होकर गया । यह काम अभी कीजिए । इस कुरसी पर बैठिए । मुझे आप दीजिए!

¹ Note also the compound noun कागज़-पत्र *kāgaz-patr*, common for 'papers' in this sense, and the equivalent form कागज़ात *kāgazāt*. The latter shows an Arabic plural inflectional ending which is common in Persian and Arabic loanwords in Urdu, though rarely used in Hindi.

Is anyone there? I shan't say anything about that. Eight or nine men arrived with him. Several books were lying under the table. A few other books were on the table. There's no chair in my room. Whom do these books belong to (which different persons)? Whom will you speak to about this? The book I am reading is on the table. The man I was watching has just gone out. The room I shall work in is very comfortable. How long have you been in this country, and how long will you stay here? Why don't you speak Hindi?

मैं किसी गाँव में रहूँगा । यहाँ कोई हिंदी नहीं जानता । मैं उससे उसके बारे में कुछ पूछूँगा । कई आदमी कल यहाँ आए । कुछ लोग हर साल वहाँ जाते हैं । ये आदमी कौन हैं? आप ये किताबें किसे देंगे? जो आदमी कल यहाँ आए थे, वे मेरे दोस्त हैं । मैं जिस कुरसी पर बैठा हूँ, वह काफ़ी मज़बूत है । जिस लड़के की पुस्तक मेज पर है, वह मेरा बेटा है । वे किस शहर में रहते हैं? क्या आपकी तबीयत कल टीक नहीं थी? सुनिए, आप राधा जी की बहन हैं?

He doesn't recognise me. I shall write those letters. I shall give you the books tomorrow. I'm going home on Friday. Do you know them? On that day I was reading a book. What do you mean by that? Do you have any paper? Please give me some. I have a friend in Calcutta. How many walls does that room have? I haven't any books.

हमें एक पत्र लिखिए । मैं कल आपसे इसके बारे में कुछ कहूँगा । मेरा दोस्त प्रगले हुए इंग्लैंड लौटे । मुझे उसके बारे में बहुत खुशी है । मुझे आशा है कि आप भारतवर्ष जाएंगे । किसान घोड़े को ढंग रहा है । कमरे में कब जाएँगे? वह पेड़ के पास लड़ा था । आपके बच्चे हैं? मेरे दो बटे और एक बेटी है । मेरा गाँव आगरे के काफ़ी पास है । क्या आपके पास हिंदी की किताबें हैं?

He speaks Hindi to his sister. Do you like your room? He and his wife go there every day. My own books are all Hindi ones. He is going back to his own country today. Work starts at eight o'clock. I'm starting work now. Let's stop work now. You will obtain some knowledge of Hindi from this

book. Nowadays annas are not used, but village people still count in annas. Is Indra mentioned in the Rgveda? Please return my book by tomorrow. I wait for him here every day but usually he doesn't arrive on time.

20

वह आपनी किताबें उस मेज पर हमेशा रखते हैं। मैं आपको आपनी किताब देंगा। मैं आपको विताब वापस करूँगा। वह कल लदन गया था, क्योंकि उसका भाई भारत से आ रहा था। मुझे और मेरी पत्नी को आशा है कि आप अपने घर पहुँचकर चिट्ठी लिखें। आप किस महीने में पैदा हुए? आपके पास आम है? जी नहीं, खत्म है। मैं आपकी किताब कल खत्म करूँगा। दरवाजा क्यों बंद है? मैं कल आपको ढूँढ़ रहा था। वह कल रवाना हुआ। मैं उनको रवाना करूँगा। क्या आपका देश बहुत अनाज पैदा करता है?

21

I've got 75 nac paise. Twelve annas make 75 nac paise. Three quarters of the world consists of ocean. 250, 531, 2,222, 304,837, 34,165,307. I do twice as much work as he. She is in the sixth class. Next year she'll be in the seventh class. (Entire) maunds of grain were ruined. It's a quarter to four. No, its ten to four by my watch. The train arrives at three minutes past six. There's a lecture at 8.30 this evening. I'm going home on June 23rd. This incident occurred on October 24th 1929.

22

मैं एक आध महीने से हिंदी सीख रहा हूँ। डेढ़ सौ। सात सौ चौबन। नौ हजार आठ सौ छिह्नतर। एक करोड़ तिरपन लाख अठहत्तर हजार चार सौ बानवे। इव्यानवे लाख बत्तीस हजार चार सौ चबालीस। वह मुझे दुगुना काम करता है। हजारों लोग अगले महीने यहाँ आएंगे। मैं साढ़े तीन बजे पहुँचा। अब सात बजकर पच्चीस मिनट हुए हैं। मैं आठ बजने से बीस मिनट पहले जा रहा हूँ। साढ़े पाँच बजे आइए। कल शाम को साढ़े आठ बजे आइए। मेरा बेटा पहली प्रभ्रेत को पैदा हुआ। हम बुधवार को काम शुरू करेंगे।

23

I saw him yesterday. He was reading a book. He had brought it from the library. He read the book last week. I ate at eleven o'clock. Do you understand? (f. pl.) He found me in my office. I spoke Hindi to him. He taught him Hindi.¹ He taught him. I told him the cause of the quarrel. He appeared at the door of my house yesterday evening.

¹ Note the concord of the verb in this sentence with two objects. Concord in constructions involving *nē* or *ne* is with an indefinite object if one is expressed or understood (any further object form being an indirect object).

24

क्या आपने वे पत्र लिखे? हमने उस दूकान से कई चीजें खरीदीं। फिर हम उन्हें घर ले आए। मैंने शाम के पाँच बजे काम खत्म किया। आदमियों ने संद्रक्ष मेज पर रखे। गाँव के लोगों ने सारा दिन खेतों में काम किया। शाम तक वे मनां अनाज गाँव में ले आए थे। वे मेरा यहाँ इंतजार करते थे। तस्वीर में कई दिलचस्प चीजें दिखाई दे रही हैं। वे अपना सब सामान ले गए।

25

I need a new hat. What do you want? I want five air letters. They needed some water. He will need your help. What does that boy want? You should have read these books. My brother should have read them too. I ought to write him a letter. They ought to finish their work. You'll have to speak Hindi to the people of this village.

26

मुझे दो कमीजें चाहिए। राधा को कान्ता की पुस्तकों की जरूरत थी। आपकी भारत जाना चाहिए। मुझे हिंदी बोलनी चाहिए। आपको हिंदी सीखनी चाहिए थी। मुझे कुछ अखबार खरीदने हैं। मुझे ग्यारह बजे के करीब जाना पड़ेगा। मुझे ग्यारह बजे के करीब जाना पड़ेगा। मुझे ग्यारह बजे जाना पड़ा। मुझे रोज़ बाजार जाना पड़ता था। मुझे उसे फ़ोन करना है। मुझे दस रुपए की जरूरत होगी।

27

Please come whenever you wish. Please stay here as long as you wish. I stayed there as long as I wanted to. I studied Hindi until I went to India. Please send me a telegram as soon as you reach Allahabad. There weren't as many people here today as there were yesterday. Wherever you go you ought to try to speak the language of the people.

28

जब आप आए, तब मैं घर पर नहीं था। उसने जो कहा, मैं उसे नहीं समझा। मैं जब तक भारत न जाऊँ, तब तक हिंदी फढ़ूँगा। जैसे ही मैंने उसे देखा, वैसे ही मैंने उसे पहचाना। आपके पास जितनी हिंदी की पुस्तकें हैं, उतनी ही मेरे पास अँग्रेजी की पुस्तकें हैं। वह जो कुछ कहता है, उसे कोरिए। हमने जिन आदमियों को कल यहाँ देखा था, वे इस गाँव में नहीं रहते।

¹ This is the most natural word order (although यहाँ *yahāṁ* might well follow इंतजार *intazār*); components of possessive phrases, such as मेरा इंतजार *merā intazār* in this sentence, are very frequently separated by adverbs, adverbial phrases or conjunctions. Other examples will be found in later Lessons.

Please come whenever you can. I stayed as long as I could. I am very sorry that I couldn't see (meet) you yesterday. Apart from Hindi we could have learned several other Indian languages in India. Have you had tea? That Hindi dictionary is hard to get hold of. When can we meet? This cloth is very similar to that.

मैं हिंदी बहुत आसानी से नहीं लिख सकता। मैं जब भी लिखता हूँ, भूलें करता हूँ। जब मैं वहाँ पहुँचा, तब वह जा चका था। जैसे ही उसका पत्र मुझे मिला, वैसे ही मैंने उसका उत्तर दिया। जो कोई इसके बारे में सूचना दे सकेगा, उसे पुरस्कार मिलेगा। आपको उस दूकान में हिंदी की पुस्तकें मिल सकती हैं।

Hindi is easier than Tamil. Hindi is an easier language than Tamil. Is city life more interesting than village life? Please write at least three pages on this subject. More people speak Hindi than any other Indian language. India is one of the world's most interesting countries. He knows a great deal about India. I told him that he would have to do considerably more work than that. He asked me if cloth was obtainable in that street of the bazaar. Did you tell him that I won't be able to come tomorrow? I told him to finish the work by tomorrow.

गंगा गमना से लंबी है। बंबर्द आजकल भारत का सबसे बड़ा शहर है। मालूम होता है कि आप उससे ज्यादा काम करते हैं। आपको वहाँ कई भारतीय विद्यार्थी मिलेंगे। मुझे अधिक पुस्तके चाहिए। यह पुस्तकालय बहुत अधिक छोटा है। उसने आपने मित्रों से कहा कि मैं सा चका हूँ। उसने आपने मित्रों से कहा कि वे शाम के सबा द्यै बजे उसके मकान पर आएँ। जैसे ही आपका पत्र मिला, वैसे ही मैंने उनको बताया कि आप दिल्ली आ रहे हैं।

As soon as the train left I spread out my bedding on the lower seat. Then I changed my clothes and lay down. Get someone to load the things on that donkey. They burst out laughing on reading the essay he had had printed in the paper. Please explain to him that he should always finish his work on time. I'll ask him here and introduce him to you. Put your boy in a good school. I want to show you round London. You can have good clothes made in that shop.

मैं इलाहाबाद में गाड़ी से उतर गया। सामान पीछे से उतारें। आपने जो लिखा है, मुझे दिलाइए।¹ तुम क्या कर बैठे हो! कुरसी तोड़ डाली! आपने बहुत हिंदी सीख ली। आपको किसने गिराई?² हम अपने कपड़े धोबी से पुताते हैं। गाड़ी यहाँ नहीं रखती। गाड़ी अभी छूटी है। मैं आपसे रोज हिंदी में कुछ वान्द मिलवाता हूँ।

My books were sent on a month later.³ I couldn't contain myself. I don't remember. In the street the noise of vehicles could be heard. The existence of this movement in favour of Hindi is natural. Even if you speak the truth other people will slander you. They forced him to speak the truth. Are you going out now? In this picture you see an ox-cart. Farmers usually take their produce to market on carts like this.

कहा जा सकता है कि हिंदी एक दिन भारत की राष्ट्रभाषा के रूप में स्वीकार कर ली जाएगी। भारत, जहाँ हिंदी और दूसरी भाषाएँ भी बोली जाती हैं, एक बहुत दिलचस्प देश है। आपने जो कहा था, वह मैंने सावधानी से याद रखा। जब मैंने उसे देखा, तब उसका चेहरा मुझे याद आया। आपको हिंदी को कई कविताएँ याद करनी चाहिए। उनकी पुस्तकों की इन दिनों प्रवासा हो रही है। मैंने कल नी बजे काम शुरू किया। मैं कल आपका इंतजार नहीं करूँगा। सच बालना आदमी का फ़र्ज़ है। बोलने का अस्थास करने से आप हमारी भाषा सीख लेंगे। शत्रु ने किले में प्रवेश बरने का प्रयत्न किया। वह अपने दोस्त से मिलने के लिए स्टेशन गया था। वह आराम करने को लेट गया।

Please come if you can. If there is a phone call for me please say that I'll ring back. If I had met him that day I would have recognised him. When you reach Delhi I'll introduce you to several of my friends. As soon as the farmers' crops ripen they cut them. Although the train left on time it arrived five minutes late. Since he had no work to do at the time he took the letter out of his pocket and started to read it again. He will look after my work today so that I can show you round Delhi.

¹ Correlative वह *vah* not expressed; see p. 86.

² Concord with the noun हिंदी *hindī* understood, see p. 220, n.

³ See p. 35.

⁴ Note the position of कई *kai*, following the possessive.

⁵ For the word order here see p. 221, n.

38

अगर वह मुझे लिखे तो मैं उसकी चिट्ठी का जवाब जरूर दूँगा । अगर वह आने से पहले मुझे लिखता, तो मैं उससे स्टेशन पर मिलता । उससे पूछिए कि यह ठीक रास्ता है या नहीं । अगर मैं उससे मिलता तो मैं उस विषय के बारे मैं उसका विचार ज़रूर पूछता । जब आप जानें के लिए तैयार हों, तो मुझसे कहिए । अगर चेरे मैंने बहुत ज्यादा कोशिश की, फिर भी मैं आपकी भाषा न सीख सका । मैं मई में दिल्ली से चला गया, क्योंकि मौसम उस समय बहुत गरम हो रहा था । जब से आप दिल्ली चले गए, तब से मैं आपसे नहीं मिला ।

39

I want you to show him that letter. I wanted to help him. He may possibly come tomorrow. He'll probably come tomorrow. It's very fitting that you should be able to speak an Indian language before going to India. It took me half an hour to get there. How long will it take you to get back? Less, if I go directly. It seems as if you are making progress in writing Hindi. I'm thirsty. He began to feel hungry, not having eaten anything since morning. He got sunstroke through staying out in the sun all day.

40

मैं भारत की संस्कृति का अध्ययन करना चाहता हूँ । मैं चाहता हूँ कि मेरा बेटा भारतीय संस्कृति का अध्ययन करे । क्या आप चाहते हैं कि मैं उसे वह पत्र दिलाऊँ? मैं उससे कहूँ कि वह आपको एक पत्र लिखे? आपको बुनियादी हिंदी पढ़ना और लिखना सीखने में संभवतः कम से कम एक महीना लगेगा । वर्फ़ फ़रवरी में पिछलने लगी । हर्षे ठंडे लग रही हैं । जब तक उसका पिता न लौट आया, तब तक उसकी माता ने उसे न जाने दिया ।

41

It went on raining for two days. We went on studying Hindi until we went to India. Keep studying Hindi! As the days get longer the nights get shorter. When I'm in northern India I make it a habit to speak Hindi.

42

मैं रोज़ आठ बजे तक बिस्तर पर पढ़ा रहता हूँ । उस समय राजपूत राजाओं में लड़ाई होती रहती थी । हम हिंदी में बोलने लगे, और धंटे के खत्म होने तक हिंदी में बोलते रहे । आप हर एक दिन दस नए शब्द सीखा कीजिए । मैं हर किसी से यह सवाल पूछता जाता हूँ । इसका क्या जवाब है?

43

Each of you please make a habit of learning ten new words daily. Each Rajput killed several enemy soldiers. People come to Allahabad from far

off to bathe in the Ganges. You understand Hindi, do you? The train did leave on time, but it arrived five minutes late. Even if you learn only ten words a day you'll make progress. I have never eaten a meal in that restaurant. As soon as I saw (you) I recognised you. As soon as he sat down we started asking him various questions.

44

आपने छुट्टी में क्या किया? आप कल विश्वविद्यालय में किन किन लोगों से मिले? आपको शहर के चारों ओर के देहात में छोटे छोटे गाँव मिलेंगे, जो देखने लायक हैं । वह अक्सर धीरे धीरे बोलता था, लेकिन तब भी मैं कभी कभी नहीं समझता था । धीरे धीरे बोलिए, नहीं तो मैं नहीं समझूँगा । अगर आप हिंदी सीखना चाहें, तो आपको हिंदी ही बोलनी चाहिए । उसी दिन मैं पिता जी दिल्ली से आ गए । उसकी माँग सुनते ही वे हँस पड़े । गाड़ी के छूटते ही मैं अपना अखबार पढ़ने लगा ।

45

He has written several rather long stories. Many people bathe in the river every day. I know a little Hindi. His legs were as if rooted to the spot by fear. Apart from him there was no one else there. Without working no one can hope to progress. Out of shyness he usually doesn't speak Hindi.

46

उसकी लंबी-नसी दाढ़ी है । बहुत-से बड़े लोग उस इमारत में काम करते हैं । मेरे अलाया वहाँ कोई और नहीं था । बिना कोट पहने बाहर न जाइए ।

47

We shall take you ourselves to meet (to introduce you to) our friends. Tongawallah, how much will you take me to the station for? What is the name of that tree with the red flowers? There were always wars going on between the rajahs.

48

उसने यह काम आप किया, बिना किसी की सहायता के । पैदल चलनेवालों को सड़क यहाँ पार करनी पड़ती है । नीचे के कमरे छोटे होने पर भी ऊपरवाले कमरों से आरामदेह हैं । मैं बाहर जानेवाला हूँ । मुझे पाँच पंद्रह पैसेवाले टिकट दीजिए ।

49

From Banaras trains can be seen crossing the Ganges bridge. A tree which had been cut down was lying on the ground in front of the house.

The girl came to me in tears. I am afraid to say this. When I met him yesterday he was wearing a kurtā and pājāmā. But today he'll probably be wearing European clothes. I never saw him arrive at the office late. How long is it since you came to India? It's a long time since we met. Looking at me sharply he said, 'I'm sending you there for that very reason.'¹ He went out of the room with the book in his hand.

50

मैंने एक गाय को चरते हुए देखा था। औरतें काम करते हुए गा रही थीं। एक साथु सिर नीचा किए मंदिर के दरवाजे के सामने बैठा था। बूढ़ा आदमी लड़ा हो गया और हाथ में लाठी लिए गांव की ओर चला गया। मुझे हिंदी पढ़ते एक महीना हो गया है। उस काम खत्म किए दो दिन हो गए हैं।

¹ For इसीलिए *isilie* (rather than उसीलिए *usilie*, उसी कारण से *usi kāraṇ se*, etc.) see p. 12.

FAIR VERSIONS OF COMPOSITION PASSAGES

I

किसी आदमी के दो बेटे थे। एक दिन एक बेटे ने अपने पिता से कहा "पिता जी, अपने धन में से मेरा हिस्सा मुझे दीजिए"। उसके पिता ने उसे उसका हिस्सा दे दिया। इसके बाद वह विसी दूर देश को चला गया। उस देश में उसने अपने पिता के सब पैसे उड़ा दिए और जल्दी ही गारीब हो गया। उस समय वह उस देश के एक निवासी के मकान में रहता था। वह उस आदमी के लंबाँ में काम करने लगा, क्योंकि उसके पास पैसे नहीं थे। कुछ समय के बाद उसने सोचा, मैं अपने देश लौट जाऊँ, और अपने पिता जी के पास जाकर यह बता दूँ कि मैंने कौसा पाप किया है। और वह अपने देश लौट आया। दूर ही से उसके पिता जी ने उसे देखा और बहुत खुश हुआ। वह बहुत दिनों से उसका इत्तेश्वार कर रहा था। नोकरों ने उसे नए कपड़े पहनने के लिए दिया, और एक मोटा बछड़ा जबह किया गया। लेकिन उसका भाई बहुत चिंतित है। उसने कहा 'यह क्या हो रहा है?'। उसके पिता ने उत्तर दिया कि तुम्हारा भाई अभी-अभी लौटा है, तुम्हें खुश होना चाहिए।

II

इलाहाबाद दिल्ली से लगभग पाँच सौ मील दूर है। रेल से जाने में अक्सर बारह घंटे लगते हैं। मेरी ट्रेन कलकत्ते जानेवाली एक एक्सप्रेस ट्रेन थी। ट्रेन सात बजकर बीस मिनट पर छूटी। उस बज्रत कलकत्ता ठंड थी। लेकिन बाद में, खासकर दोपहर के बाद, गाड़ी में बहुत गरमी लगते लगी, और धूल भी भरने लगी। मैं बहुत थक गया, और मुझे बहुत प्यास लगने लगी। कई बार मैं ऊंचने भी लगा। मेरे अलावा डिब्बे में सिर्फ़ एक और यात्री था। वह करीब पैंतीलीस साल का एक मुसलमान था। मेरी तो उससे च्यादा बातचीत न हो सकी, क्योंकि वह ल्यादातार किताब पढ़ रहा था। मैंने देखा कि किताब उर्दू की थी। इलाहाबाद के पास के देहात और परिचम के देहात में काली कँकँ मालूम होता था। बरसात शुरू हो गई थी, लेकिन दिल्ली के आस-पास खेत अभी भी भूरे-से और सख्ते थे। लेकिन इधर पूर्व में हर और दूरियाली थी, और मैंने देखा कि धान के खेतों में पानी भरा हुआ है।

III

आखिर हम इलाहाबाद पहुँचे, और गाड़ी करीब-करीब ठीक समय पर स्टेशन पर आ रुकी। एक कुली ने डिब्बे में आकर मुझसे पूछा कि आपके पास कितना सामान है। एक पल बाद मैं प्लेटफॉर्म पर उतर आया। प्लेटफॉर्म पर बड़ी भीड़ थी। ये लोग अपने मित्रों और रिश्तेदारों को लेने आए थे। मैंने भीड़ में कहीं अपने मित्र के भाई को ढूँढ़ लेने की कोशिश की। लेकिन मैं उनसे कभी मिला नहीं था। इसके अलावा अँधेरा भी हो चला था। इसलिए मुझे कम आशा थी कि मैं उन्हें आसानी से ढूँढ़ सकूँगा। मैंने सोचा कि वह शायद मेरी तस्वीर से मुझे पहचान लें। और ऐसा ही हुआ। कुछ ही धरणों में एक आदमी जी मेरे मित्र से बहुत मिलता-जुलता था मेरे पास आया और हाथ जोड़कर नमस्ते किया। मुझे पहचानने में उसे कोई भी दिक्कत नहीं हुई क्योंकि गाड़ी से उतरनेवालों में ही एक अकेला यूरोपीय था।

IV

जब प्रेमनाथ और मैं दोनों स्टेशन के बाहर निकले, तो मैंने देखा कि स्टेशन के सामने एक तरफ़ दर्श-पंद्रह साइकिल रिक्शा सड़े हैं। दूसरी तरफ़ कुछ कारें भी थीं। मैंने पहले साइकिल रिक्शे नहीं देखे थे। जैसे ही रिक्शेवालों ने हमें देखा, कई 'रिक्शा, बाबू जी' चिल्लाते हुए हमारी ओर दौड़ पड़े। लेकिन प्रेमनाथ के पास गाड़ी थी, इसलिए इस बार हमें उनकी ज़रूरत नहीं थी। मैं उनके पीछे-पीछे कार की ओर चला, और उन्होंने कुली से मेरा सामान पीछे की सीट पर रखवाया। मुझे पता नहीं था कि कुली को कितने पैसे देने चाहिए। लेकिन प्रेमनाथ ने मेरी यह मुश्किल दूर कर दी। उन्होंने उसे हर बड़े बक्से के लिए चार आने दिए। चार आने पञ्चीस नए पैसे होते हैं। मुझे लगता है कि यदि मैं अकेला होता, तो कुली ने मुझसे कहीं अधिक पैसे मार्गे होते।

V

प्रेमनाथ बकीत थे। वह स्टेशन से क्रीब डेढ़ मील दूर इलाहाबाद की सिविल लाइस में एक कोठी में रहते थे। सिविल लाइस सीधी, चौड़ी सड़कों और बड़े बड़े मकानों वाला एक मुहल्ला है। हम कुछ ही मिनटों में प्रेमनाथ को कोठी पर पहुँच गए। उन्होंने सामने के दरवाजे के पास कार लड़ी कर दी। परिवार के एक बूढ़े नौकर ने मेरा सामान कार से उतारा। प्रेमनाथ और मैं दोनों उनके दफ्तर में गए। उनकी मेज कानून की किताबों से लदी हुई थी। हमने थोड़ी देर तक उनके छोटे भाई के बारे में, जो इंडिया में डाक्टरी पढ़ रहा था, बातें कीं। तब उनका बेटा कमरे में आया। प्रेमनाथ ने उसका मुझसे परिचय कराया। मैं उस शाम को प्रेमनाथ की पत्नी से नहीं मिला। मुझे जरा भी भूख नहीं थी, लेकिन प्यास बहुत लगी थी, इसलिए जब नौकर चाय और विस्कुट ले आया, तो मुझे बहुत खुशी हुई। थोड़ी देर बाद मैंने प्रेमनाथ से आज्ञा ली और बाहर बरामदे में आया जहाँ नौकर न मेरे लिए एक चारपाई विद्धा रखी थी। मैं लेट गया और थोड़ी ही देर में मुझे नींद आ गई।

VI

इधर इलाहाबाद में नमी दिल्ली से बहुत ज्यादा थी। मैं इसलिए बहुत अच्छी तरह सो नहीं सका, हालाँकि चारपाई बहुत आरामदेह थी। दूसरे दिन मैं बहुत जल्दी उठा, लेकिन प्रेमनाथ और उनके परिवार से जल्दी नहीं। ठंड ज्यादा हो गई थी। लेकिन नमी बेसी ही थी, और आकाश घने काले बादलों से विलकूल ढका हुआ था। गूस्लखाने में जाकर मैं ठड़े पानी से नहाया। तबीयत किर खुश हो गई। मैंने प्रेमनाथ को दफ्तर में अखबार पढ़ते हुए पाया। वह दो अखबार लेते थे, एक अँग्रेजी का और एक हिंदी का। हमने कुछ देर तक नए समाचारों के बारे में बातें कीं, और मैंने उनसे इलाहाबाद के जीवन के बारे में बहुत से प्रश्न पूछे। इसके बाद नौकर नाश्ता ले आया-चाय, टोस्ट, और मेरे लिए एक क्राइड अंडा। मैंने कई प्याजे चाय पी।

VII

प्रेमनाथ के बेटे ने शडक पर जाकर रिक्शेवाले को बुलाया। रिक्शेवाले ने अपना रिक्शा कोठी के सामने लाकर खड़ा कर दिया। हम दोनों मेरा सामान रिक्शे में लादकर बैठ गए। मैंने प्रेमनाथ से बिदा ली, और अपने सत्कार के लिए उन्हें बहुत धन्यवाद दिया। हम यूनिवर्सिटी की ओर चल पड़े। वहाँ पहुँचने में क्रीब पंद्रह मिनट लगे। रास्ते में हम नेहरू परिवार के मकान के पास से गुज़रे, जिसका नाम 'आनन्द भवन' है। यह एक बहुत शानदार और सुहावना बगीचावाला मकान है। कुछ मिनट बाद हमने यूनिवर्सिटी के क्षेत्र में प्रवेश किया, जिसके एक और अमरनाथ भा हास्टल है। मैं छैं महीने के लिए इलाहाबाद रहने आया था ताकि मैं अपनी हिंदी सुधार सक। साथ ही मेरा विचार यूनिवर्सिटी में हिंदी की कक्षाओं में बैठने का था। हम हास्टल में प्रवेश करके थार्डन के मकान पर पहुँचे।

APPENDIX

SOME RECENT WORKS ON ASPECTS OF HINDI GRAMMAR

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VOCABULARIES

HINDI-ENGLISH

Order of characters is as given on pp. xxii f.; note that vowels to which *anusvāra*, *candrabindu* or following *visarga* are attached precede the same vowels written without any of these signs.

References are to discussions of particular grammatical points in Lessons I-XXVI and in Supplements I-III.

अंग्रेज़ <i>angrez</i> , m.f., Englishman, Englishwoman	अनन्य <i>ananya</i> , unique XVI
अंग्रेजी <i>angrezi</i> , adj. and f., English; the English language	अनाज <i>anāj</i> , m., grain
अंडा <i>andā</i> , m., egg	अपना <i>apnā</i> , one's own X
अंत <i>ant</i> , m., end	अपितु <i>apitu</i> , but rather 103
के अंदर <i>ke andar</i> , inside	अप्रैल <i>aprail</i> , m., April
अंधा <i>andhā</i> , blind	अफसोस <i>afsoṣ</i> , m., regret
अंधेरा <i>andherā</i> , m. and adj., darkness; dark.	अब <i>ab</i> , now
अक्षर <i>aksar</i> , usually [अक्सर]	अभी <i>abhi</i> , now V
अखबार <i>akhbār</i> , m., newspaper 198	अभ्यास <i>abhyās</i> , m., practice; अभ्यास करना (का) <i>abhyās karnā</i> (kā), to practise
अगर <i>agar</i> , if XX	अमल <i>amal</i> , m., act, action; अमल करना <i>amal karnā</i> , to act, to take action
अगरचे <i>agarcē</i> , although XX	अमीर <i>amīr</i> , rich
अगला <i>aglā</i> , next VI	अरे <i>are</i> , oh! etc.
अचानक <i>acānak</i> , suddenly	अलादा <i>alādā</i> , f., cupboard
अच्छा <i>acchā</i> , good; adv., well; interj., all right, I see, etc. अच्छी तरह (से) <i>acchī tarah</i> (se), well VI	के अलादा <i>ke alādā</i> , apart from XXIV
अत्याचार <i>alyācār</i> , m., excess, harsh action	अवसर <i>avasar</i> , m., opportunity; occasion
अथवा <i>athvā</i> , or 182	असंतुष्ट <i>asantuṣṭ</i> , dissatisfied
अधिक <i>adhik</i> , more, many, much, etc. XVI	असुविधा <i>asuvidhā</i> , f., inconvenience
अध्ययन <i>adhyayan</i> , m., study; अध्ययन करना (का) <i>adhyayan karnā</i> (kā), to study	आँख <i>āṅkh</i> , f., eye
अध्यापक <i>adhyāpak</i> , m., teacher 164	आँगन <i>āṅgan</i> , m., courtyard
	आंदोलन <i>āndolan</i> , m., movement (social, political)
	आक्रमण <i>ākramāṇ</i> , m., attack; आक्रमण करना (पर) <i>ākramāṇ karnā</i>

(*par*), to attack
 आग *āg*, f., fire
 आगरा *āgrā*, m., Agra I
 आज *āj*, today
 आजकल *ājkal*, nowadays
 आठ *āth* eight
 आदमी *ādmī*, m., man
 आधा *ādhā*, half; a half XI
 आधुनिक *ādhunik*, modern XVI
 आना *ānā*, m., an anna
 आना *ānā*, to come XVII
 आप *āp*, you; he, she, t^hey; oneself III XXV 165
 आपस *āpas*, 'group' XXV
 आपसी *āpsī*, mutual, reciprocal XXV
 आबादी *ābādī*, f., population
 आबोहवा *ābōhavā*, f., climate 182
 आम *ām*, ordinary; आम तोर पर/से *ām taur* *par/se*, in general, usually
 आम *ām*, m., mango
 आरंभ *ārāmbh*, m., beginning; आरंभ करना *ārāmbh karnā*, to begin (trans.) X
 आराम *ārām*, m., rest, comfort; आराम करना *ārām karnā*, to rest
 आरामदेह *ārāmdēh*, comfortable
 आवश्यक *āvāsyak*, necessary XXI
 आवश्यकता *āvāsyaktā*, f., necessity XIII
 आवाज *āvāz*, f., voice
 आशा *āsā*, f., hope IX
 आसान *āsān*, easy, simple
 आसानी *āsāni*, f., ease VI
 आहिस्ता *āhīstā*, आहिस्ते *āhīste*, adv., slowly
 इतज्जाम *intazām*, m., arrangement, arrangements
 इतज्जार करना (का) *intazār karnā (kā)*, to wait (for) X

इंद्र *indra*, m., Indra
 इकहरा *ikahrā*, thin 168
 इतना *itnā*, as many, as much as this XVI 166
 इतिवार *itvār*, m., Sunday XI
 इतिहास *itihās*, m., history
 इनकार *inkār*, m., refusal; इनकार करना (से) *inkār karnā (se)*, to refuse (to) XIX
 इमारत *imārat*, f., building
 इलाहाबाद *ilāhābād*, m., Allahabad
 इसलिए *islie*, for this reason XX
 इस्तेमाल *istemāl*, m., use; इस्तेमाल करना *istemāl karnā*, to use X
 उगना *ugnā*, to grow (intr.)
 उचित *ucit*, appropriate XXI
 उच्च *ucc*, high XVI
 उठना *uṭhānā*, to rise, to get up XVII
 उठाना *uṭhānā*, to raise
 उतरना *utarnā*, to descend, to get down
 उतारना *utārnā*, to take down; to take off
 उत्तर *uttar*, m., north
 उत्तर *uttar*, m., answer; पत्र का उत्तर देना *patr kā uttar denā*, to answer a letter
 उद्देश्य *uddēshya*, m., aim, intention
 उपयुक्त *upayukt*, suitable
 उल्लेख *ullekh*, m., mention; उल्लेख होना (का) *ullekh honā (kā)*, to be mentioned
 ऊँचा *ūmcā*, high
 ऊँट *ūmī*, m., camel
 के ऊपर *ke ūpar*, above, on top of
 ऋग्वेद *rgved*, m., Rigveda

एक *ek*, one; a, an I XI
 एवं *evam*, and 182
 ऐसा *aisā*, of this sort 167
 ओढ़ना *orhnā*, to wrap round, to wrap about one
 और *or*, f., direction, side; की और *kī or*, towards, to; की और देखना *kī or dekhnā*, to look at, to watch
 और *aur*, and
 और *aur* (stressed), extra, additional; adv., additionally VIII XVI
 औरत *aurat*, f., woman
 कटना *kafnā*, to be cut; to be cut off
 कदाचित् *kadācit*, perhaps
 कनिष्ठ *kanish*, younger, youngest XVI
 कपड़ा *kaprā*, m., cloth; pl. clothes
 कब *kab*, when? IV 181-2
 कभी *kabī*, sometimes; at some time XXIII
 कम *kam*, little (of quantity), few; adv., little; कम से कम *kam se kam*, at least 167
 कमरा *kamrā*, m., room
 कमाना *kamānā*, to earn XVIII
 कमी *kamī*, f., want, shortage, deficiency
 कमीज *gamīz*, f., shirt
 करना *karnā*, to do V VII X XII XXII
 कराना *karānā*, to cause to be done XVIII
 के करीब *ke qarīb*, about, approximately
 करोड़ *karor*, ten million XI
 कल *kal*, yesterday, tomorrow
 कलकत्ता *kalkattā*, m., Calcutta I
 कलम *qalam*, f.m., pen
 कवि *kavi*, m., poet
 कविता *kavītā*, f., poem
 कष्ट *kast*, m., difficulty, inconvenience
 कहना *kahnā*, to say, to tell IV XII XVI
 कहलाना *kahlanā*, to be called XVIII
 कहाँ *kahām*, where? I 181
 कहानी *kahānī*, f., story, short story
 कहीं *kahīm*, somewhere 180, 181-2
 का *kā*, of II IX 178
 कागज *kāgaz*, m., paper
 काटना *kātnā*, to cut; to harvest; to bite (of animals)
 कान *kān*, m., ear
 कान्ता *kāntā*, f., Kāntā (girl's name)
 कापी *kāpī*, f., exercise book
 काफी *kāfī*, f., coffee [कौफी *kaufī*]
 काफी *kāfī*, adv., quite, fairly; adj., a fair amount of
 काम *kām*, m., work; काम देखना (का) *kām dekhnā (kā)*, see to, attend to (one's work, etc.)
 कार *kār*, f., car
 कारण *kārān*, m., cause; के कारण *ke kārān*, because of XX
 काला *kālā*, black
 किन्तु *kintu*, but 182
 कि *ki*, conj., that XVI XXII 183 184
 कितना *kitnā*, how much? how many?
 कितने दिन *kitne din*, how long?
 कितना ही... क्यों न *kitnā hī... kyōm na*, however much 181-2
 किताब *kitāb*, f., book
 किनारा *kinārā*, m., bank, edge
 किला *qilā*, m., fort

किशी *kiśī*, f., (small) boat
 किशान *kisān*, m., farmer
 कुआँ *kuāṁ*, m., well I
 कुछ *kuch*, something, some; कुछ समय
 kuch samay, for some time VIII
 कुत्ता *kuttā*, m., dog 163
 कुमारी *kumārī*, f., 'Miss' III
 कुरता *kurtā*, m., collarless shirt
 कुरसी *kursī*, f., chair
 कूदना *kūdnā*, to leap, to jump
 कृपया *kṛpayā*, kindly 179
 कैसा *kaisā*, what sort of? आप कैसे हैं?
 āp kaise hain? how are you? III
 VI
 कैसे *kaise*, how?
 को *ko*, obl. case marker II V VI IX
 XI XIII XV XVIII XIX
 कोई *koi*, someone, some VIII
 कोट *kot*, m., coat
 कोश *koś*, m., dictionary
 कोशिश *kośīś*, f., attempt; कोशिश
 करना (की) *kośīś karnā (ki)*, to try
 (to)
 कौन *kaun*, who? which? कौन-सा
 kaun-sā, which one? VIII XXIV
 क्या *kyā*, what? I VIII 181-2
 क्यों *kyom*, why? IV 181-2
 क्योंकि *kyonki*, because, since XX
 क्लास *klās*, f.m., class (school)
 क्षण *kṣan*, m., moment, instant

खड़ा *khaṛā*, standing XXVI
 खत्म *khatm*, m., end; खत्म करना
 khatm karnā, to finish (trans.) X
 खबर *khabar*, f., news, information
 खराब *kharāb*, bad; spoiled
 खरीदना *kharīdnā*, to buy
 खाना *khānā*, to eat; m., food; खाना
 खाना *khānā khānā*, to have a meal
 खिचना *khīcnā*, to be drawn, pulled

खिर्की *khirkī*, f., window
 खिलना *khilnā*, to bloom
 खिलाना *khilāuā*, to cause to play
 खिलाना *khilānā*, to feed XVIII
 खिलाना *khilānā*, to cause to bloom
 खीचना *khīcnuā*, to pull
 खुद *khud*, oneself XXV
 खुलना *khuluā*, to open (intr.)
 खुशी *khūśī*, f., happiness, pleasure
 IX
 खेत *khet*, m., field
 खोना *khonā*, to lose
 खोलना *kholuā*, to open (tr.)

गंगा *gaṅgā*, f., River Ganges
 गधा *gadhā*, m., donkey, ass
 गरम *garm*, hot; warm
 गरमियाँ *garmiyāṁ*, f. pl., hot season
 गरीब *garīb*, poor
 गली *gali*, f., narrow street, alley
 गांव *gānv*, m., village
 गाड़ी *gāṛī*, f., vehicle
 गाना *gānā*, to sing; m., a song
 गाय *gāy*, f., cow
 गिनना *ginnā*, to count
 गिरना *girnā*, to fall
 गिलास *gilās*, m., glass (for drinking)
 गुरुवार *guruvār*, Thursday XI
 गुजना *gūjuā*, to resound
 गेह *gehā*, f., ball

घंटा *ghānī*, m., an hour; a bell 165
 घंटी *ghānī*, f., a small bell 165
 घटना *ghaṭnā*, f., incident, happening
 घड़ा *ghārā*, m., pot, jar
 घड़ी *ghārī*, f., watch; मेरी घड़ी में *mari*
 ghārī mēṁ, by my watch
 घबराना *ghabrānā*, to be perturbed;
 to make anxious XVIII

घर *ghar*, m., house, home; घर पर
 ghar par, at home
 घास *ghās*, f., grass
 घिरना *ghīrnā*, to be surrounded
 घुमाना *ghumānā*, to convey about; to
 turn (tr.)
 घुसना *ghusnā*, to creep, to slink
 घमना *ghūnnā*, to wander, to turn
 घरना *ghernā*, to surround
 घोड़ा *ghorā*, m., horse

चतुर्थ *caturth*, fourth XI
 चम्मच *cammac*, m., spoon
 चरना *carnā*, to graze
 चलना *calnā*, to go, to move; चला
 जाना *calā jānā*, to move along,
 to go away XVII 173
 चाचा *cācā*, m., paternal uncle I
 चादर *cādar*, f., shawl; sheet
 चाबी *cābī*, f., key
 चाय *cāy*, f., tea
 चार *cār*, four; के चारों ओर/तरफ *ke*
 cāroh or/taraf, on all four sides of,
 all around
 चारा *cārā*, m., recourse, course of
 action
 चारा *cārā*, m., fodder
 चाहना *cāhnā*, to wish VI XXI XXII
 171 176
 चाहिए *cāhīe*, is wished, is necessary
 XIII
 चिट्ठी *cīṭṭī* f., letter
 चिड़िया *cīḍiyā*, f., bird
 चित्र *citr*, m., picture
 चिलाना *cillānā*, to cry out, to shout
 चीज़ *cīz*, f., thing
 चुकना *cuknā*, to finish (intr.) XV
 चप *cup*, silent
 चूँकि *cūnki*, because, since XX
 चहरा *echrā*, m., face, features

चोट *cōt*, f., blow, knock
 चोर *cōr*, m., thief
 चौकना *cauknā*, to start, to be
 startled
 चौथा *cauthā*, fourth
 चौहरा *cauhrā*, fourfold 169

चक्का *chakkā*, m., squad, detachment
 चठा *chāthā*, sixth
 चड़ी *charī*, f., stick, cane
 चत्त *chat*, f., roof
 चपना *chāpnā*, to be printed
 चह, छः, छै *chah, chah, chai*, six
 छात्र *chātr*, m., student; छात्रा *chātrā*,
 f. 164
 छापना *chāpnā*, to print
 छिपाना *chipānā*, to hide (trans.)
 छीलना *chīlnā*, to scrape, to pare
 छुट्टी *chutī*, f., holiday, leave, vacation
 छुड़ाना *churānā*, to cause to leave
 छूटना *chūtnā*, to leave (intr.)
 छुना *chūnā*, to touch V
 छोटा *choṭā*, small; छोटा भाई *choṭā*
 bhāī, m., younger brother; छोटी
 बहन *choṭī bahn*, f., younger sister
 छोड़ना *choṛnā*, to leave, to abandon

जख्मी *zakhmī*, wounded
 जगह *jagah*, f., place
 जगाना *jagānā*, to waken (tr.)
 जपना *japnā*, to repeat mechanically
 (a god's name, an incantation)
 जब *jab*, (at the time) when; जब भी
 jab bhī, whenever; जब से *jab se*,
 since (the time when); जब तक
 jab tak, as long as XIV 183
 जमीन *zamīn*, f., land
 जमीनदार *zamīndār*, m., zamindar,

landlord
जय *jay*, f., victory; . . . की जय हो *ki jay ho*, long live . . .
जारूर *zarūr*, certainly, by all means
जरूरत *zarūrat*, f., necessity XIII
जरूरी *zarūrī*, necessary XXI
जलना *jalnā*, to burn (intr.)
जलवाय *jalvāyu*, m., climate
जलाना *jalānā*, to burn (tr.)
जल्द *jald*, f., haste, speed; जल्द (से) *jald (se)*, quickly; soon
जल्दी *jaldī*, f., haste, speed; जल्दी (से) *jaldī (se)*, quickly; soon
जवाब *javāb*, m., answer; चिट्ठी का जवाब देना *cīthī kā javāb denā*, to answer a letter
जहाँ *jahām*, (the place) where; जहाँ भी *jahām bhi*, wherever XIV
जहाज *jahāz*, m., ship
जागना *jāgnā*, to be awake
जानना *jānnā*, to know; जान पड़ना *jān parnā*, to seein 174
जाना *jānā*, to go IV V XVII XIX XXII
जायदाद *jāydād*, f., estate (land)
जिंदा *zindā*, alive II
जितना *jītnā*, as many as, as much as; however many, much XIV
ज़िला *zilā*, m., administrative district
जिससे *jissee*, so that XX
जी *ji*, m., soul, spirit; honorific particle III
जीना *jīnā*, to live, to be alive V
जीवन *jīvan*, m., life
जेब *jeb*, f., pocket
जो *jo*, the one who, which; जो कोई *jo koi*, whoever, whichever; जो कुछ *jo kuch*, whatever VIII XIV
जैसा *jaisā*, of such a sort as; that which XIV XXV

जैसे *jaise*, as if; जैसे ही *jaise hī*, as soon as XIV XXI
ज्ञान *jīlān*, m., knowledge
ज्यादा *zīdā*, more; many; much, etc. XVI
ज्यादातर *zīdātar*, most (of); most commonly, very much XVI
ज्येष्ठ *jyeṣṭh*, older, eldest XVI
ज्यों-ज्यों . . . त्यों-त्यों *jyoth-jyoth* . . . त्यों-त्यों *jyoth*, in proportion as . . . so ज्योंही *jyothī*, as soon as XX

ज्ञगड़ना *jhagarnā*, to quarrel
ज्ञगड़ा *jhagrā*, m., quarrel
ज्ञकाना *jhukānā*, to lower
ज्ञमना *jhūmnā*, to sway

टिकट *tikat*, m.f., stamp
टूटना *tūtnā*, to break (intr.)
टोपी *topī*, f., hat

ठंड *thand*, f., cold; a cold
ठंडा *thandā*, cold; cool
ठहरना *thaharnā*, to remain, to stay, to wait
ठीक *thik*, correct, all right, fine; ठीक वक्त पर *thik vagt par*, at the correct time, punctually

ठर *dar*, m., fear
ठरना *darñā*, to fear
डाक *dāk*, f., post, postal service
डाकघाना *dākkhānā*, m., post office
डाकघर *dākghar*, m., post office
डाकिया *dākiyā*, m., postman 166
डाक्टर *dākṭar*, m., doctor
डालना *dālnā*, to throw down, to pour XVII

डिविया *dibiyā*, f., small box I
डेर *derh*, one and a half; one and a

half times XI
दधेहा *dyorhā*, one and a half times the amount of 169

दाई *dhāt*, two and a half; two and a half times XI

दूँडना *dhūnṛhānā*, to look for, to search out

तक *tak*, up to; as far as; until, by VI XIV 179

तकलीफ *taklīf*, f., difficulty, inconvenience

तथा *tathā*, and 182

तथापि *tathāpi*, nevertheless XX

तब *tab*, then XIV

तबीयत *tabiyat*, f., state of health; disposition; तबीयत ठीक होना *tabiyat thik honā*, to be well

तभी *tabhī*, at that (particular) time XXIII

तमिल *tamil*, m., Tamil

तरकारी *tarkārī*, f., curry

तरफ़ी *taraqqī*, f., progress

तरफ़ *taraf*, f., direction, side; की तरफ़ *ki taraf*, towards; to (see page 50) VI

तरह *tarah*, f., way, manner; इस तरह (से) *is tarah (se)*, in this way VI

तलाश *talās*, f., search; तलाश करना *talās karnā*, to look for X

तस्वीर *tasvīr*, f., picture

तांगा *tāmgā*, m., tonga

ताकि *tāki*, so that XX

ताजा *tāzā*, fresh

तार *tār*, m., wire; telegram

तारीख *tārikh*, f., date XI

ताला *tālā*, m., lock

तालाब *tālāb*, m., tank

तीखा *tikhā*, sharp, piercing

तीन *tin*, three

तीसरा *tīsrā*, third

तुड़ना *tūrānā*, to break, to cause to be broken; to get change for (money)

तुम *tum*, you III 165

तू *tū*, you III

तृतीय *tṛtīy*, third XI

तेल *tel*, m., oil

तेहरा *tehrā*, threefold 169

तैयार *taiyār*, ready XIX

तैयारियाँ *taiyāriyām*, f.pl., preparations; तैयारियाँ करना (की) *taiyāriyām karnā (ki)*, to prepare (for)

तो *to*, conj., then; but, etc. XX XXIII

तोड़ना *torñā*, to break (tr.)

थोड़ा *thorā*, a little; थोड़ा-सा *thorā-sā*, a little XXIV 167-8

दक्षिण *dakṣin*, south

दफ़ा *dafā*, f., time, occasion I

दफ़तर *dafstar*, m., office

दबना *dabnā*, to be pressed down, restrained; दबे पांव *dabe pāṁv*, stealthily

दरवाजा *darvāzā*, m., door; दरवाजे पर *darvāze par*, at the door

दर्जी *darzī*, m., tailor

दर्द *dard*, m., pain

दस *das*, ten

दाढ़ी *dādhī*, f., beard

दाता *dātā*, m., a giver I

दादा *dādā*, m., paternal grandfather I

दान *dān*, m., donation; दान देना *dān denā*, to donate XIX

दाहिना *dāhinā*, right (hand); के दाहिनी (दाईं) तरफ़ *ke dāhinī (dāīn)*

taraf, on the right-hand side of VI
 दिखना *dikhānā*, to be visible
 दिखलाना *dikhlanā*, to show XVIII
 दिखवाना *dikhvānā*, to cause to be shown (by) XVIII
 दिखाई देना *dikhāi denā*, to be visible XII
 दिखाना *dikhānā*, to show XVIII
 दिन *diu*, day; दिन भर *din bhar*, all day; दिनबदिन *dinbadin*, day by day; दिनों-दिन *diuṁ-diu*, day by day VI XXII XXIII 179
 दिल *dil*, m., heart
 दिलचस्प *dilcasp*, interesting
 दिलाना *dilānā*, to cause to be given
 दिल्ली *dillī*, f., Delhi
 दीखना *dikhānā*, to be visible
 दीवार *dīvār*, f., wall
 दुःख *dukh*, m., grief
 दुनिया *duniyā*, f., world I
 दुपट्टा *dupattā*, m., shawl
 दुकान *dūkān*, f., shop [दुकान *dukān*]
 दूध *dūdh*, m., milk
 दूर *dūr*, f. and adj., distance; distant; कितनी दूर *kitnī dūr*, how far?
 दूसरा *dūsrā*, second; other; दूसरी बार *dūsrī bār*, f., a second time, again
 दूल्हा *dūlhā*, m., bridegroom 163
 देखना *dekhānā*, to see; देख पड़ना *dekh pānā*, to be visible 174
 देना *denā*, to give V VII XII XVII XXI
 देर *der*, f., delay, lapse of time; पाँच मिनट देर से आना *pāñc minaṭ der se*
 आना, to come five minutes late
 देवता *devitā*, m., deity I
 देश *deś*, m., country
 देशद्रोही *deśdrohī*, m., traitor
 देहात *dehāt*, m., country(side)

दो *do*, two
 दोनों *donom*, both II
 दोस्त *dost*, m., friend
 दोहरा *dohrā*, twofold; fat 169
 दौड़ना *daurnā*, to run
 द्वितीय *dvitīy* second XI
 धन्यवाद *dhanyavād*, thank you VII
 पीर *dhīr*, slowly (often reduplicated)
 धुलना *dhulnā*, to be washed
 धुलवाना *dhulvānā*, to cause to be washed (by) XVIII
 धुलाना *dhulānā*, to cause to be washed XVIII
 धूप *dhūp*, f., sun's heat or light
 धूना *dhūnā*, to wash
 धोवी *dhovī*, m., washerman
 न *na*, not V VII XIV 171 181 183
 नजर *uazar*, f., sight; glance
 नदी *nadi*, f., river
 नमस्कार *naunaskār*, m., 'greetings'
 नमस्ते *namaste*, m., 'greetings'
 नया *nayā*, new
 नहाना *nahānā*, to bathe XII
 नहीं *nahīṁ*, no, not; नहीं तो *nahīṁ to*, otherwise III IV V XXIII 184
 नाक *nāk*, f., nose
 नाचना *nānā*, to dance
 नाम *nām*, m., name
 नाला *nālā*, m., stream
 नाश्ता *nāśtā*, m., breakfast, first light meal of the day
 निकलना *nikalnā*, to emerge XVII
 निकालना *nikālnā*, to eject; to take out, to extract; to drive out
 निरपराध *niraparādh*, innocent, not guilty
 निर्णय *nirṇay*, m., decision (between

alternatives)

निरचय *niscay*, m., decision (resolve)
 नींद *nīnd*, f., sleep
 नीचा *nīcā*, low; नीचा करना *nīcā karnā*, to lower; के नीचे *ke nīcē*, below, underneath
 नीला *nīlā*, blue; dark blue or green
 ने *ne*, ppn. XII
 नोट *not*, m., note (money)
 नौ *nau*, nine

पंक्ति *pānkti*, f., line, row
 पकड़ना *pakḍnā*, to seize
 पक्का *pakkuā*, to ripen
 पड़ना *pānūā*, to fall; to be found; पड़ा *pāyā*, lying, placed flat IV XIII XVII
 पड़ोसी *pāsōsi*, m., neighbour
 पढ़ना *pāshnā*, to read; to study XII
 पढ़ाना *pāshānā*, to teach
 पता *pātā*, m., track, trace; address; मुझे पता नहीं (है) *mujhe pātā nahīṁ (hai)*, I don't know, I have no idea
 पति *pāti*, m., husband
 पत्ता *pattā*, m., leaf
 पत्त्यर *pathar*, m., stone
 पत्नी *pātnī*, f., wife
 पत्र *pātr*, m., letter
 पन्ना *pānnā*, m., page
 परंतु *parantu*, but 182
 परंपरा *paramparā*, f., tradition
 पर *par*, on; पर का *par kā*, (the one) on VI 178
 परलोक *parlok*, m., the other world; परलोक सिधारना *parlok sidhārnā*, to depart for the next world
 परसों *parsoṁ*, the day before yesterday, the day after tomorrow

परस्पर *paraspar*, mutual(ly), reciprocal(ly) XXV
 परिचय *paricay*, m., acquaintance
 परेशान (से) *parēśān (se)*, troubled (by)
 पश्चिम *pāscim*, m., west
 पसंद आना (को) *pasand ānā (ko)*, to be pleasing (to)
 पहचानता *pāhcānā*, to recognize
 पहनना *pāhnā*, to put on (clothes); पहन रखना *pāhn rakhnā*, to have on, to be wearing XVII XXVI
 पहर *pāhr*, m., 'a watch of the day or night' XI
 पहला *pāhlā*, first
 के/से पहले *ke/se pāhle*, before (time) VI
 पहाड़ *pāhār*, m., mountain, hill
 पहुँचना *pāhūchnā*, to arrive XVII
 पाँच *pāmē*, five; पाँचवाँ *pāthcvāṁ*, fifth
 पाँव *pānv*, m., foot, leg
 पाजामा *pājāmā*, m., light cotton trousers
 पाना *pānā*, to get, to obtain; to find XVII XXI
 पानी *pāni*, m., water
 पार करना *pār karnā*, to cross (trans.)
 के पास *ke pās*, beside; near; in the possession of VI IX
 पिजरा *pījṛā*, m., cage
 पिघलना *pīghalnā*, to melt (intr.)
 पिछला *pīchlā*, last
 पिटना *pītnā*, to be beaten
 पिता *pītā*, m., father I
 पिलाना *pīlānā*, to give to drink XVIII
 के पीछे *ke pīche*, behind; पीछे से *pīche se*, from behind
 पीटना *pītnā*, to beat
 पीना *pīnā*, to drink V VII
 पुत्र *pūtr*, m., son

पुरस्कार *puraskār*, m., reward
 पुल *pul*, m., bridge
 पुलिस *pulis*, f., police
 पुस्तक *pustak*, f., book
 पुस्तकालय *pustakālay*, m., library
 पूछना *pūchnā*, to ask, to inquire IV
XII XVI
 पूर्णतः *pūrṇatāh*, fully 179
 पूर्णतया *pūrṇatayā*, fully 179
 पूर्व *pūrv*, m., east
 पूर्वज *pūrvaj*, m., ancestor
 पेसिल *pensil*, f., pencil
 पेढ *per*, m., tree
 पैदल *paidal*, on foot; पैदल चलनेवाला
 paidal calnevālā, a pedestrian
 पैदा *paidā*, born, produced; पैदा करना
 paidā karnā, to produce; to give
 birth to X
 पैदावार *paidāvār*, f., produce
 पैसा *paisā*, m., pice; money (often
 pl.)
 पौन *paun*, three-quarters of XI
 पौना *paunā*, three-quarters the a-
 mount of 169
 पौने *paune*, less a quarter XI
 प्यार *pyār*, m., love VI
 प्याला *pyālā*, m., cup
 प्यास *pyās*, f., thirst
 प्रकार *prakār*, m., type, kind; सब
 प्रकार से *sab prakār se*, in every way
 प्रगति *pragati*, f., progress
 प्रतीक्षा करना (की) *pratikṣā karnā (ki)*,
 to wait (for) X
 प्रथम *pratham*, first XI
 प्रयत्न *prayatn*, m., attempt; प्रयत्न
 करना (का) *prayatn karnā (kā)*, to
 try (to)
 प्रयोग *prayog*, m., use; प्रयोग करना
 (का) *prayog karnā (kā)*, to use
 प्रवेश *pravesh*, m., entry, entrance;

प्रवेश करना (मैं) *pravesh karnā (mēṁ)*,
 to enter
 प्रशंसा *prashānsā*, f., praise; प्रशंसा
 करना (की) *prashānsā karnā (ki)*,
 to praise X
 प्रश्न *praśn*, m., question
 प्रसन्नता *prasannatā*, f., pleasure IX
 प्रस्ताव *prastāv*, m., suggestion
 प्रस्तुत *prastut*, ready, prepared XIX
 प्राप्त *prāpti*, obtained; प्राप्त करना
 prāpti karnā, to obtain X
 प्रिय *priy*, dear, beloved XVI
 प्रेम *prem*, m., love, affection

 फटना *phatnā*, to tear (intr.)
 फर्ज *farz*, m., duty
 फर्ज *farz*, m., floor
 फसल *fasl*, f., crop
 फाइना *phāñnā*, to tear (tr.)
 फिर *phir*, again, then, next; फिर भी
 phir bhī, nevertheless XX
 फूटना *phūñnā*, to burst (intr.)
 फूल *phūl*, m., flower
 फैल होना *fel honā*, to fail (an exami-
 nation)
 फोडना *pharnā*, to burst (trans.)
 फोन *fon*, m., telephone; मैं उसे फोन
 करूँगा *maiṁ use fon karūñgā*, I
 shall phone him; मेरा फोन आया
 merā fon āyā, someone telephoned
 me

 बंद *band*, closed
 बंदर *bandar*, m., monkey 163
 बँधना *bandhnā*, to be tied, to be
 bound
 बंबई *bambāī*, f., Bombay
 के बगैर *ke bagair*, without XXIV
 बचना *bañnā*, to be safe, saved
 बचाना *baçānā*, to save, to rescue

बच्चा *baccā*, m., child; baby
 के बजाय *ke bajāy*, instead of XXIV
 बजे *baje*, o'clock X
 बढ़ा *barā*, large
 बढ़ना *bañhnā*, to advance; to rise
 बहिया *bañhiyā*, good, nice II
 बतलाना *batlānā*, to relate, to inform
XVIII
 बताना (को) *batānā (ko)*, to tell, to
 inform (one) XVII
 बदतर *badtar*, worse XVI
 बदलना *badalnā*, to change XVIII
 बधाई *badhāī*, f., congratulations
 बनना *bannā*, to be made; to become
I67
 बनाना *banānā*, to make, to construct
 बनारस *banāras*, m., Banaras
 बरस *baras*, m., year
 बरसात *barsāt*, f., rainy season
 बर्फ *barf*, f., ice; snow
 बलिष्ठ *balish*, strong, sturdy XVI
 बलिक *balki*, but rather 183
 बल्ला *ballā*, m., pole
 बहन *bahn*, f., sister
 बहुत *bahut*, adj. and adv., much,
 many; very; बहुत दिनों से *bahut*
 dinom se, for (i.e. since) a long
 time; बहुत-सा *bahut-sā*, much XVI
XXIV
 बाँधना *bāñdhnā*, to tie, to bind
 बाकी *bāqī*, remaining, left over
 बाजार *bāzār*, m., bazaar; बाजार जाना
 bāzār jānā, to go to the bazaar,
 to go shopping
 बात *bāt*, f., thing said; matter, con-
 cern; बात करना (से), बातें करना
 (से) *bāt (er)* *karnā (se)*, to talk
 (to) I66
 के बाद *ke bād*, after; बाद में *bād merē*,
 afterwards VI

बाध्य *bādhyā*, compelled; बाध्य करना
 (पर, के लिए) *bādhyā karnā (par,*
 ke lie), to compel (to)
 बायाँ *bāyāṁ*, left (hand); के बाईं तरफ
 ke bāīñ taraf, on the left hand
 side of II VI
 बार *bār*, f., time, occasion; एक बार
 ek bār, once 166
 बारिस *bāris*, f., rain; बारिस होना *bāris*
 honā, to rain
 के बारे में *ke bāre meṁ*, concerning
 के बावजूद *ke bāvajūd*, in spite of
 के/से बाहर *ke/se bāhar*, outside VI
 बिकना *biknā*, to be sold
 बिखरना *bikharnā*, to be scattered
 बिखरना *bikhernā*, to scatter
 बिछाना *bichānā*, to spread (trans.)
 बिछाना *bishānā*, to give a seat XVII
 बिताना *bitānā*, to spend (time)
 बिदा करना *bidā karnā*, to dispatch;
 to see off X
 बिदा होना *bidā honā*, to depart
 के बिना *ke binā*, without XXIV
 बिल *bil*, m., bill (account)
 बिलकुल *bilkul*, completely, quite
 बिस्तर *bistar*, m., bedding
 बीतना *bitnā*, to pass by (of time)
 बीसी *bīsī*, f., a score XI
 बृधवार *budhvār*, m., Wednesday XI
 बुनियादी *buniyādī*, basic; elementary
 बुरा *burā*, bad, wicked
 बुराई *burāī*, f., badness, wickedness;
 बुराई करना (की) *burāī karnā (ki)*,
 to slander
 बुलाना *bulānā*, to call, to summon;
 to invite
 बूढ़ा *būrhā*, old (of persons); m., old
 man
 बृहस्पतिवार *bṛhaspativār*, m., Thurs-
 day XI

बेचना *becnā*, to sell
 बेचारा *becārā*, adj., helpless, 'poor'
 बेजार *bezār*, displeased, bored
 बेटा *beṭā*, m., son
 बेटी *beṭī*, f., daughter
 बेफिक्री *befikrī*, f., carefreeness
 बेवकूफ *bevaqūf*, stupid
 बेवकूफी *bevaqūfī*, f., stupidity
 बेहतर *behtar*, better XVI
 बेहतरीन *behtarin*, best, choice XVI
 बैठना *baiṭhna*, to sit; बैठा *baiṭhā*, seated, sitting IV XVII
 बैल *bail*, m., ox, bullock
 बोलना *bolnā*, to speak, to talk IV XII
 भरना *bharnā*, to be filled; to fill XVIII 179
 भाई *bhāī*, m., brother
 भाग *bhāg*, m., part
 भागना *bhāgnā*, to run away, to flee
 भारत *bhārat*, m., India
 भारतवर्ष *bhāratavarṣ*, m., India
 भारतीय *bhārtiy*, adj. and m.f., Indian
 भालू *bhālū*, m., bear
 भाषण *bhāṣaṇ*, m., speech, lecture
 भाषा *bhāṣā*, f., language
 भिखारी *bhikhārī*, m., beggar
 भिगोना *bhigonā*, to make wet XVIII
 भी *bhi*, emphatic enclitic V 180
 भीगना *bhīgnā*, to be wet
 भीगा *bhīgā*, wet
 भूख *bhūkh*, f., hunger
 भूल *bhūl*, f., error
 भूलना *bhūlnā*, to forget XII
 भेजना *bhejnā*, to send
 मंगलवार *maṅgalvār*, m., Tuesday XI
 मंत्र *mantra*, m., incantation

मंत्री *mantri*, m., secretary, minister
 मंदिर *mandir*, m., temple
 मकान *makān*, m., house
 मगर *magar*, but 182
 मच्छड़ानी *macchāḍdānī*, f., mosquito net
 मजबूत *mazbūt*, strong (of objects)
 मजबूर *majbūr*, compelled; मजबूर करना (पर) *majbūr karnā* (par), to compel (to)
 मजाक *mazāq*, m., joke; मजाक करना *mazāq karnā*, to joke
 मत *mat*, negative particle VII
 मतलब *matlab*, m., intention, purpose
 मदद *madad*, f., help; मदद देना (को) *madad denā* (ko), to help
 मन *man*, m., a maund (= 40 seers)
 मन *man*, m., mind; heart
 मना *manā* (invariable), forbidden
 मनुष्य *manusya*, m., man, human being
 मरना *marnā*, to die
 मशीन *maśin*, f., machine
 महँगा *mahāngā*, expensive
 महल *mahl*, m., palace
 महीना *mahīnā*, m., month VI
 माँ *māṁ*, f., mother
 माँग *māṅg*, f., request
 माता *mātā*, f., mother; माता-पिता *mātā-pitā*, m.pl., parents
 मादा *mādā*, female (adj.) II
 मातों *mātōṁ*, as if
 मारना *mārnā*, to beat; to kill
 के मारे *ke māre*, because of XXV
 माल *māl*, m., goods, belongings
 मालूम *mālūm*, known; मुझे मालूम है *mujhē mālūm hai*, I know; मुझे मालूम होता है *mujhē mālūm hotā hai*, it seems to me IX
 मिठाई *miṭhāī*, f., sweet

मित्र *mitr*, m., friend
 मिनट *minat*, m., minute
 मित्र *mīr*, f., pepper; chilli
 मिलना *milnā*, to accrue; to be available; to meet; to resemble; मिलना (से) *milnā* (se), to bring together; to introduce (to), to cause to meet (with) XV
 मिस्त्री *mistrī*, m., mechanic, (skilled) workman
 मुनासिब *munāsib*, appropriate XXI
 मुलजिम *muljim*, m., accused person
 मुलाकात *mulāqāt*, f., meeting, encounter; मुलाकात होना (से) *mulāqāt honā* (se), to meet
 मुश्किल *muśkil*, f. and adj., difficulty; difficult; मुश्किल से *muśkil se*, with difficulty VI
 मुसकराना *muskarānā*, to smile XII
 मुसकराहट *muskarāhaf*, f., a smile
 मुहल्ला *muḥllā*, m., suburb
 में *mēṁ*, in; से से *mēṁ se*, from among VI XI 178
 मेज *mez*, f., table
 मेला *meṭā*, m., festival, fair; माघ मेला *māgh meṭā*, bathing festival held at Allahabad in the month of Māgh
 मेहनत *mehnat*, f., labour, effort
 मेहरबानी *mehrbaṇī*, f., kindness VII
 मैं *māṁ*, I
 मैला *mailā*, dirty
 मोटर *motar*, f., car
 मोल लेना *mol lenā*, to buy
 मीसम *mausam*, m., season, weather
 यदि *yadi*, if XX
 यद्यपि *yadyapi*, although XX
 यमुना *yamunā*, f., River Jumna
 यह *yah*, this II III 171
 यहाँ *yahāṁ*, here
 यहाँ *yahāṁ*, at this (particular) place XXII
 याद *yād*, f., memory XIX
 यूनिवर्सिटी *yūnivarsiṭī*, f., university
 यूरोपीय *yūropīy*, adj. and m.f., European
 योजना *yojanā*, f., scheme, plan; पंचवर्षीय योजना *pāñcavarsiy yojanā*, five-year plan
 रखना *rakhnā*, to put, to place; to keep XVII XXI
 रचना *racnā*, to create, to produce
 रवाना करना *ravānā karnā*, to dispatch; to see off X
 रवाना होना *ravānā honā*, to depart X
 रविवार *ravivār*, m., Sunday XI
 रस्ता *rassā*, m., rope
 रस्ती *rassī*, f., rope; string 165
 रहना *rahnā*, to stay, to remain, to live XXII 171
 राजधानी *rājdhānī*, f., capital
 राजपूत *rājpūt*, m. and adj., Rajput
 राजा *rājā*, m., rajah I
 रात *rāt*, f., night VI
 राधा *rādhā*, f., Rādhā (girl's name)
 रामचरितमानस *rāmcārītmānas*, m., name of a work by Tulsīdās
 राष्ट्र *rāṣṭra*, m., state, nation
 राष्ट्रभाषा *rāṣṭrabhāṣā*, f., national language
 रास्ता *rāstā*, m., road, street
 रिक्षा *rikṣā*, m., rickshaw
 रुक्ना *rukñā*, to stop (intr.)
 रुपया *rūpayā*, m., rupee; money (usually pl.)
 रुलाना *rulānā*, to make weep
 रूप *rūp*, m., form; के रूप में *ke rūp mēṁ*,

as, in the capacity of; . . . रूप से *rūp se*, adv. marker 179
 रोकना *roknā*, to stop, to check
 रोज़ *roz*, m., day; adv., daily
 रोटी *rotī*, f., bread (chapatti)
 रोना *ronā*, to cry, to weep XII
 रेल *rel*, f., railway train; रेल से *rel se*, by train
 रेस्टरेंट *restarent*, m., restaurant

लंदन *landan*, m., London
 लंबा *lambā*, long; tall
 लकड़ी *lakṛī*, f., wood
 लगना *lagnā*, to be applied, attached, etc.; to begin XXI
 लजाना *lajānā*, to be ashamed XVIII
 लड़का *larkā*, m., boy
 लड़की *larkī*, f., girl
 लड़ना *lañā*, to fight; to quarrel
 लड़ाई *lañāī*, f., war
 लता *latā*, f., creeper
 लदना *ladnā*, to be laden
 लदवाना *ladvānā*, to cause to be loaded (by) XVIII
 लदाना *ladānā*, to cause to be laden XVIII
 लाइब्रेरी *lāibrerī*, f., library
 लाख *lakh*, one hundred thousand XI
 लाठी *lāthī*, f., staff
 लादना *lādnā*, to load
 लाना *lānā*, to bring XII
 लायक *lāyq*, suitable (for, के *ke*); देखने लायक *dekhne lāyq*, worth seeing
 लाल *lāl*, red
 के लिए *ke lie*, for XIX
 लिखना *likhnā*, to write
 लिटाना *litānā*, to put lying down XVIII

लिचाना *livānā*, to cause to be taken, brought
 लुटना *luñā*, to be looted
 लू *lū*, f., a hot dusty wind which blows in north India in May and June; लू लगना (को) *lū lagnā (ko)*, to get sunstroke
 लूटना *luñā*, to loot
 ले आना *le ānā*, to bring VII XII
 ले चलना *le calnā*, to take away VII
 ले जाना *le jānā*, to take away VII XII

लेकिन *lekin*, but XX 171 182
 लेख *lekh*, m., essay, article
 लेटना *leñā*, to lie down
 लेना *lenā*, to take V VII XVII
 लोग *log*, m. pl., people; सब लोग *sab log*, everyone 165
 लौटना *lañānā*, to return

वकील *vakīl*, m., lawyer
 वक्त *vaqt*, m., time
 वजह *vajah*, f., reason; इस वजह से for this reason XX
 वरन् *varan*, but rather 183
 वरना *vamā*, otherwise 184
 वर्ष *vars*, m., year
 वह *vah*, that II III 171
 वहाँ *vahāñ*, there
 वहीं *vahīñ*, at that (particular) place XXIII
 वा *vā*, or 182
 वाक्य *vākyā*, m., sentence
 वापस करना *vāpas karnā*, to give back X

वाला -*vālā* XXV
 विचार *vicār*, m., thought; opinion
 विजय *vijay*, f., victory, triumph
 विदेशी *videśī*, m.f. and adj., foreigner; foreign

विद्यार्थी *vidyārthī*, m., student 164
 विशेष *vīśeś*, particular; विशेष रूप से *vīśeś rūp se*, in particular 179
 विश्वविद्यालय *visvavidyālay*, m., university
 विश्वास *viśvās*, m., faith, confidence; विश्वास करना (पर) *viśvās karnā (par)*, to believe, to believe to be true
 विषय *viśay*, m., subject, matter, topic
 वैसा *vaisā*, of that sort
 वैसे *vaise*, adv., well (introductory); वैसे ही *vaise hī*, merely, casually 167
 व्यस्त *vyast*, busy

शक्ति *śakti*, f., face, features; form
 शत्रु *śatru*, m., enemy
 शनिवार *śanivār*, m., Saturday XI
 शब्द *śabd*, m., word
 शहर *śahr*, m., city, town
 शाम *śām*, f., evening, late afternoon VI XI
 शायद *śāyad*, perhaps; शायद ही *śāyad hī*, scarcely ever V XXI 171
 शुक्रवार *śukravār*, m., Friday XI
 शुक्रिया *śukriyā*, thank you VII
 शुरू करना *śurū karnā*, to begin (trans.) X 176
 शेर *śer*, m., tiger; lion
 शोर *śor*, m., noise
 श्री *śrī*, m., 'Mr.' III
 श्रीमती *śrīmatī*, f., 'Mrs.' III
 श्रेष्ठ *śresth*, very good, best XVI

षट्यन्त्र *sadyantra*, m., plot

संकोच *sankoc*, m., shyness, embarrassment

संतुष्ट *santust*, satisfied
 संदूक *sandūq*, m., box
 संबंध *sambandh*, m., connection, relationship
 संभव *sambhav*, possible, probable XXI
 संभवतः *sambhavataḥ*, probably, possibly XXI 179
 संयोग *samyog*, m., chance; संयोग से *samyog se*, by chance
 संस्कृति *samskr̥ti*, f., culture
 सक्ना *saknā*, to be able to . . . XV
 सच *sac*, m., truth
 सड़क *sarak*, f., street, road
 सफल *saphal*, successful
 सफेद *safed*, white
 सब *sab*, all; सब किताबें *sab kitābēm*, all the books
 सभ्यता *sabhyatā*, f., civilization
 समझना *samjhānā*, to understand XII
 समझाना *samjhānd*, to explain
 समय *samay*, m., time; उस समय *us samay*, at that time
 समाचार *samācār*, m. (sg. and pl.), news; समाचारपत्र *samācārpatr*, m., newspaper
 समाप्त *samāpt*, finished; समाप्त करना *samāpti karnā*, to finish (trans.)
 समुद्र *samudr*, m., sea, ocean
 समेटना *sameṭnā*, to collect together (tr.)
 सरीखा *sarikhā*, like XXIV
 सर्दियाँ *sardiyām*, f. pl., cold season
 सर्वश्रेष्ठ *sarvśresth*, foremost, supreme XVI
 सवा *savā*, plus a quarter; one and a quarter times XI
 सवाया *savāyā*, one and a quarter times the amount of 169

सवारी *savārī*, f., passenger; vehicle; fare
 सवाल *savāl*, m., question
 सवेरा *saverā*, m., morning VI
 सस्ता *sastā*, cheap
 सहनशील *sahnīl*, tolerant
 सहसा *sahsā*, suddenly
 सहस्र *sahasra*, a thousand XI
 सहायता *sahāyātā*, f., help
 सा *sā*, 'similar to' XXIV
 साड़ी *sārī*, f., sari
 साढ़े *sārhe*, plus a half XI
 सात *sāt*, seven
 के साथ *ke sāth*, together with
 साधु *sādhu*, m., holy man
 साफ़ *sāf*, clean; clear
 के सामने *ke sāmne*, in front of
 सामान *sāmān*, m., belongings, goods, things
 सारा *sārā*, entire, all; सारा दिन *sārā din* sārā din, all day
 साल *sāl*, m., year VI
 सावधान *sāvdhān*, careful
 सावधानी *sāvdhāni*, f., care; सावधानी से *sāvdhāni se*, carefully
 सिखाना *sikhānā*, to teach XVIII
 सिखाना *sikhānā*, to teach
 सिग्रेट *sigret*, f.m., cigarette
 सिपाही *sipāhi*, m., soldier
 सिमटना *simaṭnā*, to contract
 सिर *sir*, m., head
 सिर्फ़ *sirf*, only
 के सिवा(य) *ke sivā(y)*, except for XXIV
 सिसकना *sisaknā*, to sob
 सीखना *sikhnā*, to learn 176
 सीट *sīṭ*, f., seat; नीचे की सीट *nīcē ki sīṭ*, lower seat
 सीता *sīṭā*, f., Sīṭā (girl's name)
 सीधा *sīdhā*, direct, straight VI

सीना *sīnā*, to sew V
 सुंदर *sundar*, beautiful
 सुनना *sunnā*, to hear; सुन पड़ना *sun pānā*, to be audible 174
 सुनाई देना *sundāi denā*, to be audible XII
 सुनाना *sunānā*, to tell, to relate
 सुनिए *sunie*, excuse me! (in attracting attention)
 सुबह *subah*, f., morning VI XI
 सुलाना *sulānā*, to put to sleep, to rock to sleep
 मुश्त्री *suśrī*, f., 'Miss' III
 मुस्ताना *sustānā*, to rest XVIII
 मूचन्न *sūcnā*, f., information
 मूरज *sūraj*, m., sun
 मूरत *sūrat*, f., face, form
 से *se*, from; by, with; to; than IV VI XVI XVIII
 सेर *ser*, m., a seer (approx. 1 kg.)
 सेवा *sevā*, f., service
 सैकड़ा *saikrā*, an amount of a hundred, a century XI
 सोचना *sochā*, to think
 सोना *sonā*, to sleep V XII
 सोमवार *somvār*, m., Monday XI
 स्कूल *skūl*, m., school; स्कूल में *skūl meri*, at school
 स्टेशन *stēshān*, m., station
 स्त्री *strī*, f., woman
 स्थिति *sthiti*, f., position I
 स्नान *snān*, m., bathing; स्नान करना *snān karnā*, to bathe
 स्याही *syāhī*, f., ink
 स्वयं *svayam*, oneself XXV
 स्वाभाविक *svābhāvīk*, natural
 स्वीकार *svikār*, m., acceptance; स्वीकार करना *svikār karnā*, to accept

हैसना *haisnā*, to laugh; to smile XII
 हजार *hazār*, a thousand XI
 हटना *hafnā*, to move away, to withdraw
 हफ्ता *haftā*, m., week VI
 हम *ham*, we 165
 हमेशा *hameśā*, always
 हर *har*, each, every; हर (एक) दिन *har (ek) din*, every day; हर कोई *har koi*, everyone; हर जगह *har jagah*, everywhere
 हरा *harā*, green
 हवा *havā*, f., air, wind I
 हवाई जहाज *havāi jahāz*, m., aeroplane
 हवाई पत्र *havāi patr*, m., air letter
 है *hām*, yes III

ENGLISH-HINDI

a, an, एक *ek*
 abandon, to, छोड़ना *chōḍnā*
 able to, to be, सकना *saknā*
 about, (approximately) के करीब *ke qarīb*; (concerning) के बारे में *ke bāre meri*
 above, के ऊपर *ke upar*
 accept, to, स्वीकार करना *svikār karnā*; to accept (a statement, etc.) मानना *mānnā*
 accompany, to, हो लेना *ho lenā*
 accrue, to, मिलना *milnā*
 accused person, मुलजिम *mulzim*, m.
 acquaintance, परिचय *paricay*, m.
 act, to, अभल करना *amal karnā*
 additional, और *aur*
 address, पता *patā*, m.

हाथ *hāth*, m., hand
 हाथी *hāthī*, m., elephant 163
 हाल *hāl*, m., state, condition
 हालांकि *hālānki*, although XX
 हिंदी *hindī*, f., Hindi
 हिंदुस्तान *hindustān*, m., India
 हिंदू *hindū*, m. and adj., Hindu
 हिरण *hiran*, m., deer
 हिस्सा *hissā*, m., part
 ही *hī*, emphatic enclitic V XXIII
 हैं *hām*, are
 है *hai*, is
 हुआ *huā*, became; adv., ago IV XXVI 171
 होकर *hokar*, 'having been'; via VII
 होना *honā*, to be, to become IV V XIII

carom or (*ke*); all right (= I see), चूँचा *acchā*
 Allahabad, इलाहाबाद *ilāhābād*, m.
 alley, गली *gali*, f.
 allow, to, -ने देना *-ne denā*
 although, अगर ये *agarče*; यद्यपि *yadyapi*
 always, हमेशा *hamešā*
 am, हूँ *hūm*
 ancestor, पूर्वज *pūrvaj*, m.
 and, और *aur*; etc. (p. 182)
 auna, आना *ānā*, m.
 answer, जवाब *javāb*, m.; to answer
 (a person), जवाब देना (को) *javāb denā* (*ko*); (a letter), जवाब देना
 (का) *javāb denā* (*kā*)
 apart from, के अलावा *ke alāvā*
 appropriate, उचित *ucit*; मुनासिब
munāsib
 approximately, (के) करीब (*ke*) *qarib*;
 (के) लगभग (*ke*) *lagbhag*
 April, अप्रैल *april*, m.
 are, है *hain*
 arrangement(s), इंतजाम *intazām*, m.
 arrive, to, पहुँचना *pahūchnā*
 article (essay), लेख *lekh*, m.
 as, (in the capacity of) के रूप में *ke rūp men*; as if, जैसे *jaise*
 ask, to (= inquire), पूछना *pūchnā*
 ass, गधा *gadhā*, m.
 attack, आक्रमण *ākraman*, m.; to
 attack, आक्रमण करना (पर) *ākraman karnā* (par)
 attempt, प्रयत्न *prayatn*, m.; to
 attempt, प्रयत्न करना (का) *prayatn karnā* (*kā*)
 audible, to be, सुनाई देना *sunāī denā*
 available, to be, मिलना *milnā*; प्राप्त
 होना *prāpt honā*
 awake, to be, जागना *jāgnā*

bird, चिड़िया *ciriyā*, f.
 bite (of animals), to, काटना *kāṭnā*
 black, काला *kālā*
 blind, अंधा *andhā*
 bloom, to, खिलना *khilnā*
 blow, चौट *coṭ*, f.
 blue; dark blue or green, नीला
nilā
 boat (small), फिली *filī*, f.
 Bombay, बंबई *bambāi*, f.
 book, किताब *kitāb*, f., पुस्तक *pustak*, f.
 bored, बेजार *bezār*
 born, to be, पैदा होना *paiḍā honā*
 box, संदूक *sandūq*, m.
 boy, लड़का *lak̄kā*, m.
 bread (chapatti), रोटी *rotī*, f.
 break, to, टूटना *ṭūṭna* (intr.); तोड़ना
tōḍnā (tr.)
 'breakfast', नाश्ता *nāštā*, m.
 bridge, पुल *pul*, m.
 bring, to, ले आना *le ānā*; लाना *lānā*
 broken, to cause to be, तुड़ाना *tūḍānā*
 brother, भाई *bhāī*, m.
 building, इमारत *imārat*, f.
 bullock, बैल *bail*, m.
 burn, to, जलना *jalnā* (intr.); जलाना
jalānā (tr.)
 burst, to, फूटना *phūṭnā* (intr.), फोड़ना
phoṛnā (tr.)
 busy, घर्स्त *vyast*
 but, पर *par*; लेकिन *lekin*; etc. (p.
 182); but rather, बल्कि *balki*
 buy, to, खरीदना *kharīdnā*; मोल लेना
mol lenā
 by, (means or agency) से *se*; (by a
 future time) तक *tak*
 cage, फिजरा *fižrā*, m.
 Calcutta, कलकत्ता *kalkattā*, m.
 call (summon), to, बुलाना *bulānā*

camel, ऊंट *ūṇṭ*, m.
 cane, छड़ी *charī*, f.
 capital, राजधानी *rajdhānī*, f.
 car, मोटर *motar*, f.; कार *kār*, f.; गाड़ी
gāṛī, f.
 care, सावधानी *sāvdhānī*, f.; carefully,
 सावधानी से *sāvdhānī se*
 carefreeness, बेफ़िक्री *befikri*, f.
 careful, सावधान *sāvdhān*
 casually, वैसे ही *vaise hī*
 cause, कारण *kāraṇ*, m.
 certain, a, कोई *koi*
 certainly, जरूर *zarūr*; अवश्य *avaśya*
 chair, कुरसी *kurṣī*, f.
 chance, संयोग *samyog*, m.; by
 chance संयोग से *samyog se*
 change, to, बदलना *badalnā*
 cheap, सस्ता *sastā*
 child, बच्चा *baccā*, m.
 chilli, मिर्च *mirc*, f.
 cigarette, सिगरेट *sigret*, f.m.
 city, शहर *shahr*, m.
 civilization, सभ्यता *sabhyatā*, f.
 class (school), क्लास *klās*, f.m.
 clean, साफ़ *sāf*
 clear, साफ़ *sāf*
 climate, आबोहवा *ābohavā*, f. (p. 182);
 जलवाया *jalvāyā*, m.
 closed, बंद *band*
 cloth, कपड़ा *kapṛā*, m.
 clothes, कपड़े *kapṛē*, m.pl.
 coat, कोट *kot*, m.
 coffee, काफ़ी *kāfi*, f.
 cold, ठंडा *ṭhāḍā*; (cold tempera-
 ture) ठंड *ṭhāḍ*, f.; a cold, ठंड
ṭhāḍ, f.; cold season, सर्दियाँ
sardiyāṁ, f.pl.
 come, to, आना *ānā*
 comfort, आराम *ārām*, m.
 comfortable, आरामदेह *ārāmdēh*

compel, to, मजबूर करना (पर, के लिए) *majbūr karnā* (*par, ke lie*); बाल्य करना (पर, के लिए) *bādhya karnā* (*par, ke lie*)
 completely, बिलकुल *bilkul*
 concerning, के बारे में *ke bāre men*
 condition (state), हाल *hāl*, m.
 confidence, विश्वास *viśvās*, m.
 congratulations, बधाई *badhāi*, f.
 connection, संबंध *sambandh*, m.
 consider (as), to, मानना *mānnā*
 construct, to, बनाना *banānā*
 cool, ठंडा *thandā* (q.v.)
 correct, ठीक *thik*
 count, to, गिनना *ginnā*
 country, देश *des*, m.
 course of action, चारा *cārā*, m.
 courtyard, आंगन *āngan*, m.
 cow, गाय *gāy*, f.
 create, to, रचना *rachnā*
 creep, to, घुसना *ghusnā*
 creeper, लता *latā*, f.
 crop, फसल *fasl*, f.
 cross, to (tr.), पार करना *pār karnā*
 crowd, भीड़ *bhiḍ*, f.
 cry, to, रोना *ronā*
 culture, संस्कृति *samskṛti*, f.
 cup, प्याला *pyālā*, m.
 cupboard, अलमारी *almārī*, f.
 curry, तरकारी *tarkārī*, f.
 cut, to be, कटना *kaṭnā*
 cut, to, काटना *kāṭnā*
 daily, रोज़ *roz*
 dance, to, नाचना *nāchnā*
 dark, अंधेरा *āndherā*
 darkness, अंधेरा *āndherā*, m.
 date, तारीख *tārikh*, f.
 daughter, बेटी *bēṭī*, f.
 day, दिन *din*, m.; रोज़ *roz*, m.; all

day, दिन भर *din bhar*; day after tomorrow, परसों *parson*; day before yesterday, परसों *parson*
 dear (beloved), प्रिय *priy*; dearest, प्रियतम *priyatam*
 decision, (resolve) निश्चय *niścay*, m.; (between alternatives) निर्णय *nirṇay*, m.
 deer, हिरण्य *hiran*, m.
 delay, देर *der*, f.
 Delhi, दिल्ली *dillī*, f.
 depart, to, बिदा होना *bidā honā*; रवाना होना *ravānā honā*
 descend, to, उत्तरना *utarnā*
 detachment (group), छक्का *chakkā*, m.
 dictionary, कोश *kōś*, m.
 die, to, मरना *marnā*
 difficult, मुश्किल *muśkil*; कठिन *kaṭhin*
 difficulty, मुश्किल *muśkil*, f.; (trouble) तकलीफ *taklīf*, f., कष्ट *kaṣṭ*, m.
 direct, सीधा *sīdhā*
 direction, तरफ *taraf*; f.; और *or*, f.
 dirty, मैता *mailā*
 dispatch, to, बिदा करना *bidā karnā*; रवाना करना *ravānā karnā*
 dissatisfied, असंतुष्ट *asantuṣṭ*
 distance, दूर *dūr*, f.; दूरी *dūrī*, f.
 distant, दूर *dūr*
 district (administrative), ज़िला *zilā*, m.
 do, to, करना *karnā*
 doctor, डॉक्टर *dākṭar*, m.
 dog, कुत्ता *kuttā*, m.
 donkey, गधा *gadhā*, m.
 door, दरवाजा *darvāzā*, m.; at the door, दरवाजे पर *darvāze par*
 drink, to, पीना *pīnā*

drive around (tr.), to, घुमाना *ghu-mānā*
 duty, फर्ज *faz*, m.
 each, हर *har*
 ear, कान *kān*, m.
 earn, to, कमाना *kamānā*
 ease, आसानी *āsānī*, f.; easily, आसानी से *āsānī se*
 east, पूर्व *pūrv*, m.
 easy, आसान *āsān*
 eat, to, खाना *khānā*
 edge, किनारा *kinārā*, m.
 egg, अंडा *andā*, m.
 eight, आठ *āṭh*
 either . . . or, या . . . या *yā . . . yā*
 eject, to, निकालना *nikālānā*
 elementary, बुनियादी *buniyādī*; प्रारंभिक *prārambhik*
 elephant, हाथी *hāthī*, m.
 embarrassment, संकोच *sankoc*, m.
 emerge, to, निकालना *nikalnā*
 empty, खाली *khālī*
 and, अंत *ant*, m.
 enemy, शत्रु *śatru*, m.f.
 English, अंग्रेजी *āngrežī*; English language, अंग्रेजी *āngrežī*, f.; Englishman, Englishwoman, अंग्रेज *āngrež*, m.f.
 entire, सारा *sārā*
 entrance, प्रवेश *pravēś*, m.
 entry, प्रवेश *pravēś*, m.; to enter, प्रवेश करना (में) *pravēś karnā (mē)*
 error, भूल *bhūl*, f.
 estate (land), जायदाद *jāydaḍ*, f.
 European, यूरोपीय *yūropīy*, adj. and m.f.
 evening, शाम *śām*, f.
 every, हर *har*; every day, हर (एक) दिन *har (ek) din*; everyone, सब
 fine, O.K., ठीक *thik*

लोग *sab log*, in.pl., हर कोई *har koi*, sg.; everywhere, हर जगह *har jagah*

except for के सिवा (अ) *ke sivā(y)*
 excess (harsh action), अत्याचार *atyācār*, m.

excuse me, (in attracting attention) सुनिए *sunie*

exercise book, कापी *kāpi*, f.

expensive, महंगा *mahāngā*

explain, to, समझाना *samjhānā*

extra, और *aur*

extract, to, निकालना *nikālānā*

eye, आँख *āṅkh*, f.

face (features), चेहरा *cehrā*, m.; शक्ति *śakti*, f.

sail (an examination), to, फेल होना *sel honā*

fair, मेला *melā*, m.

faith, विश्वास *viśvās*, m.

fall, to, पड़ना *padnō*; गिरना *girnā*

far as, as, तक *tak*

farmer, किसान *kisān*, m.

father, पिता *pitā*, m.

fear, डर *dar*, m.

fear, to, डरना *darñā*

features, चेहरा *cehrā*, m.; शक्ति *śakti*, f.

seed, to, खिलाना *khilānā*

festival, मेला *melā*, m.

few, कम *kam*; थोड़ा *thorā*; a few, कुछ *kuch*

field, खेत *khel*, m.

fight, to, लड़ना *larnā*

fill, to, भरना *bharnā*

filled, to be, भरना *bharnā*

find, to (= succeed in meeting), पाना *pānā*

finish, to, खत्म करना *khatm karnā*; समाप्त करना *samāpt karnā*; चुकना *rukñā* (intr., p. 89)

fire, आग *āg*, f.

five, पाँच *pānc*

floor, फर्श *farš*, m.

flower, फूल *phūl*, m.

fodder, चारा *cārā*, m.

food, खाना *khānā*, m.

foot, पैदल *pānd*, m.; on foot, पैदल *pāidal*

for, के लिए *ke lie*

forbidden, मना *manā* (invariable)

foreign, विदेशी *vidēśī*

foreigner, विदेशी *vidēśī*, m.f.

foremost (supreme), सर्वश्रेष्ठ *śrav-* *śresth*

forget, to, भूलना *bhūlnā*

form, रूप *rūp*, m.; शक्ति *śakti*, f.

fort, किला *qilā*, m.

found, to be, पड़ना *pānā*; मिलना *milnā*

four, चार *cār*

free (available), खाली *khāli*; की *śī*

fresh, ताजा *tāzā*

Friday, शुक्रवार *sukravār*, m.

friend, दोस्त *dost*, m.; मित्र *mitr*, m.

from, से *se*

front of, in, के सामने *ke sāmne*; (out in front of) के प्राये *ke āge*

fully, पूर्णतः *pūrṇatā*

Ganges, गंगा *gaṅgā*, f.

get up, to, उठना *uṭhnā*

girl, लड़की *laṛkī*, f.

give back, to, वापस वरना *vāpas karnā*; लौटाना *lautnā*

glance, नज़र *nazar*, f.; दृष्टि *dr̥ṣṭi*, f.

glass (drinking), गिलास *gīlās*, m.

go, to, जाना *jānā*; (nrove) चलना *ghar par*

calnā; to go away, चला जाना *calā jānā*

good, अच्छा *acchā*

goods माल *māl*, m.; (belongings, luggage) सामान *sāmān*, m.

grain, अनाज *anāj*, m.

grass, घास *ghas*, f.

graze, to, चरना *carnā*

green, हरा *harā*

'greetings', नमस्ते *namaste*; नमस्कार *namaskār*

grief, दुःख *dukh*, m.

grow, to (intr.), उगना *ugnā*

half, आधा *ādhā*, adj. and m.

hand, हाथ *hāth*, m.

happening, घटना *ghaṭnā*, f.

happiness, खुशी *khusi*, f.; प्रसन्नता *prasannatā*, f.

harvest, to, काटना *kāṭnā*

hat, टोपी *topī*, f.

he, वह *vah*

head, सिर *sir*, m.

health (state of), त्वचीयत *tabiyat*, f.

hear, to, सुनना *sunnā*

heart, दिल *dil*, m.; मन *man*, m.

help, मदद *madad*, f.; सहायता *sahāyātā*, f.

help, to, मदद देना (को) *madad denā* (ko), etc.

here, यहाँ *yahāṁ*

hide, to (tr.), छिपाना *chipānā*

high, ऊँचा *ūmcā*

hill, पहाड़ *pahāṛ*, m.

Hindi, हिन्दी *hindī*, f.

Hindu, हिन्दू *hindū*, m.

history, इतिहास *itihās*, m.

holiday, छुट्टी *chutti*, f.

holy man, साधु *sādhu*, m.

home, घर *ghar*, m.; at home, घर पर *ghar par*

hope, आशा *āśā*, f.

horse, घोड़ा *ghoṛā*, m.

hot, गरम *garm*; hot season, गरमियाँ *garmiyāṁ*, f.pl.

hour, घंटा *ghāṭā*, m.

house, मकान *makān*, m.; घर *ghar*, m.

how? (adv.) कैसे *kaise*; (adj.) कैसा *kaisā*; how far? कितनी दूर *kitnī dūr*; how long? कितने दिन *kitne din*, कब तक *kab tak*; how many? कितना *kitnā*

however much, जितना *jitnā*; जितना भी *jitnā bhi*; कितना ही... क्यों न *kitnā hī... kyōn na*

hunger, भूख *bhūkh*, f.

hungry, to be, भूख लगना (को) *bhūkh lagnā* (ko)

husband, पति *pati*, m.

I, मैं *maiṁ*

ice, बर्फ *barf*, f.

if, अगर *agar*; यदि *yadi*

ill, बीमार *bīmār*

in, में *men*

incantation, मंत्र *mantra*, m.

incident, घटना *ghaṭnā*, f.

inconvenience, असुविधा *asuvidhā*, f.

India, भारत *bhārat*, m.; भारतवर्ष *bhāratvarṣ*, m.; हिंदुस्तान *hindustān*, m.

Indian, adj. and m.f., भारतीय *bhārtiy*

Indra, इंद्र *indra*, m.

inform, to, बताना *batnā*

information, खबर *khabar*, f.; सूचना *sūchnā*, f.

inhabitant, रहनेवाला *rahnevālā*, m.; निवासी *nivāsī*, m.

laden, to be, लदना *ladnā*

land, जमीन *zamin*, f.

language, भाषा *bhāṣā*, f.

large, बड़ा *barā*

last, पिछला *pichlā*

inquire, to, पूछना *pūchnā*

inside, के अंदर *ke andar*

instead of, के बजाय *ke bajāy*

intention, मतलब *mallab*, m.; उद्देश्य *uddeśya*, m.

interesting, दिलचस्प *dilchasp*

into, में *men*

introduce, to, मिलाना (से) *milānā* (se)

invite, to, बुलाना *bulānā*

is, है *hai*

it, वह *vah*

jar, पटा *gharā*, m.

joke, मजाक *mazāq*, m.; to joke, मजाक करना *mazāq karnā*

Jumna (Yamuna) यमुना *yamunā*, f.

jump, to, कदना *kudnā*

just as, जैसे *jaise*

keep, to, रखना *rakhnā*

key, चाबी *cābī*, f.

kill, to, मारना *mārnā*

kind (type), तरह *tarah*; प्रकार *prakār*, m.

know, to, जानना *jānnā*; पता होना (को) *patā honā* (ko); see known

knowledge, ज्ञान *jñān*, m.

known, मालूम *mālūm*; I know, मुझे मालूम है *mujhe mālūm hai*; it seems to me, मुझे मालूम होता है *mujhe mālūm hotā hai*

labour, मेहनत *mehnat*, f.

lack, कमी *kamī*, f.

laden, to be, लदना *ladnā*

land, जमीन *zamin*, f.

language, भाषा *bhāṣā*, f.

large, बड़ा *barā*

last, पिछला *pichlā*

late, देर से *der se* (adv.)
 laugh, to, हँसना *haṁsnā*
 lawyer, वकील *vakīl*, m.
 leaf, पत्ता *pattā*, m.
 leap, to, कूदना *kūdnā*
 learn, to, सीखना *sikhnā*
 least, at, कम से कम *kam se kam*
 leave, छुट्टी *chutti*, f.
 leave, to, छूटना *chūptā* (intr.); छोड़ना *chōrnā* (tr.)
 lecture, भाषण *bhāṣan*, m.
 left (hand) बायर्थ *bāyāṁ*; on the left-hand side of, के बाईं तरफ *ke bāīṁ taraf*
 leg, पौँव *pāṁv*, m.
 lest, कहीं... न *kahīṁ... na*
 letter, चिट्ठी *cītthī*, f.; पत्र *patr*, m.
 library, लाइब्रेरी *lāibrērī*, f.; गुस्तकालय *pustakālay*, m.
 lie down, to, लेटना *leṭnā*
 life, जीवन *jīvan*, m.
 line (row), पंक्ति *pankti*, f.
 lion, शेर *sher*, m.
 little (of quantity), थोड़ा *thoṛā*; कम *kam*
 little, a, थोड़ा *thoṛā*
 live, to, जीना *jīnā*; (reside, stay) रहना *rahnā*
 load, to, लादना *lādnā*
 lock, ताला *tālā*, m.
 London, लंदन *landon*, m.
 long, लंबा *lambā*
 long as, as, जब तक *jab tak*
 long live, जय हो (की) *jay ho (ki)*
 look, to, देखना *dekhnā*; to look at, कीं और देखना *ki or dekhnā*; to look for, ढूँढना *ḍhūṁḍhnā*; तलाश करना *talāś karnā* (p. 58)
 loot, to, लूटना *lūṭnā*
 lose, to, खोना *khonē*

love, प्रेम *prem*, m.
 low, नीचा *nīcā*
 lower, to, नीचा करना *nīcā karnā*; झुकाना *jhukānā*
 luggage, सामान *sāmān*, m.
 lying (flat), पड़ा *pāṛā*
 machine, मशीन *mašīn*, f.
 make, to, बनाना *bandānā*
 man, आदमी *ādmī*, m.; (human being; mankind) मनुष्य *manuṣya*, m.
 manage, to, पाना *pānā* (pp. 104, 134)
 mango, आम *ām*, m.
 many, बहुत *bahut*; ज्यादा *zyādā*; अधिक *adhik*
 maund (weight), मन *man*, m.
 meal, खाना *khānā*, m.
 meaning, मतलब *matlab*, m.; अर्थ *arth*, m.
 mechanic, मिस्त्री *mistrī*, m.
 meet, to, मिलना *milnā* (*se* or *ko*); see next
 meeting, मुलाकात *mulāqāt*; to meet, मुलाकात होना (*से*) *mulāqāt honā* (*se*)
 melt, to (intr.), पिघलना *pighalnā*
 memory, याद *yād*, f.
 mentioned, to be, उल्लेख होना (*का*) *ullekh honā* (*kā*)
 merely (usually), वैसे ही *vaise hi*
 milk, दूध *dūdh*, m.
 mind (and heart), मन *man*, m.
 minute, मिनट *minat*, m.
 modern, आधुनिक *ādhunik*
 moment, क्षण *kṣan*, m.
 Monday, सोमवार *somvār*, m.
 money, पैसा *peisā* (sg. or pl.)
 monkey, बंदर *bandar*, m.
 monsoon, बरसात *barsāt*, f.
 month, महीना *mahīnā*, m.

more, ज्यादा *zyādā*; अधिक *adhik*
 morning, सर्वेरा *saverā*, m.; सुबह *subah*, f.
 mosquito net, मच्छड़दानी *macchāṛ-dānī*, f.
 mostly ज्यादातर *zyādātār*
 mother, माता, माँ *mātā, māṁ*, f.
 mountain, पहाड़ *pahāṛ*, m.
 move, to, चलना *calnā*; to move along, चला जाना *calā jānā*; to move back, हटना *haṭnā* (intr.)
 movement (social, political), आंदोलन *āndolān*, m.
 much, बहुत *bahut*; ज्यादा *zyādā*; अधिक *adhik*
 mutual, आपसी *āpsī*; परस्पर *paraspar*
 name, नाम *nām*, m.
 national language, राष्ट्रभाषा *rāṣṭra-bhāṣā*, f.
 natural, स्वाभाविक *svābhāvik*
 near, के पास *ke pās*
 necessary, जरूरी *zarūrī*; आवश्यक *āvashyak*; is necessary, चाहिए *cāhie*
 need, जरूरत *zarūrat*, f.
 neighbour, पड़ोसी *paṛosī*, f.
 neither... nor, न... न *na... na*
 never, कभी नहीं *kabīṁ nahīṁ*
 new, नया *nayā*
 news, समाचार *samācār*, m. (sg. and pl.); खबर *khabar*, f.
 newspaper, अखबार *akhbār*, m.
 next, अगला *aglā*
 nice (good), बढ़िया *baṛhiyā*
 night, रात *rāt*, f.
 nine, नौ *nau*
 no, नहीं *nahīṁ*
 noise, शोर *śor*, m.
 north, उत्तर *uttar*, m.

nose, नाक *nāk*, f.
 not, नहीं *nahīṁ*; न *na*; मत *mat*
 note (money), नोट *noṭ*, m.
 now, अब *ab*
 nowadays, आजकल *ājkal*
 obey (a command, etc.), to, मानना *mānnā*
 obtain, to, पाना *pānā*; प्राप्त करना *prāpti karnā*
 occasion, बार *bār*, f.; (opportunity) अवसर *avasar*, m.
 ocean, समुद्र *samudr*, m.
 o'clock, बजे *baje*; at nine o'clock, नौ बजे *nau baje*
 of, का *kā*
 office, दफ्तर *dafstar*, m.
 oh! औरे *are*
 oil, तेल *tel*, m.
 old (of persons), बूढ़ा *būḍhā*
 on, पर *par*
 once, एक बार *ek bār*
 one, एक *ek*; one and a half, दो चौथे *dech chāthē*; one and a quarter, सवा *savā* (invariable)
 oneself, आप *ap*; खुद *khud*; स्वयं *svayāṇi*
 only, सिर्फ *śirf*; केवल *keval*
 open, to, खुलना *khulnā* (intr.); खोलना *kholnā* (tr.)
 opinion, विचार *vicār*, m.; ख्याल *khayāl*, m.
 opportunity, अवसर *avasar*, m.
 or, या *yā*
 ordinary, आम *ām*
 other, दूसरा *dūsrā*
 otherwise, नहीं तो *nahīṁ to*
 outside, के/से बाहर *ke/se bāhar*
 own, one's, अपना *apnā*
 ox, बैल *bail*, m.

page, पन्ना *pannā*, m.
pain, दर्द *dard*, m.
palace, महल *mahl*, m.
paper, कागज *kāgaz*, m.
pare, to, छीलना *chilnā*
parents, माता-पिता *mātā-pitā*, m. pl.
part, भाग *bhāg*, m.; हिस्सा *hissā*, m.
pass by (time), to, बीतना *bitnā*
passenger, सवारी *savārī*, f.
pedestrian, पैदल चलनेवाला *paidal*
उल्लेखनीय, m.
pen, कलम *qalam*, f.m.
pencil, पेसिल *pesil*, f.
people, लोग *log*, m. pl.
pepper, मिर्च *mīrč*, f.
perhaps, शायद *sāyad*; कदाचित *kadācīt*
photograph, तस्वीर *tasvir*, f.; फोटो
फोटो, f.
picc, पैसा *paisā*, m.
picture, तस्वीर *tasvir*, f.; चित्र *citr*, m.
piercing, तीखा *tikhā*
place, जगह *jagah*, f.
place, to, रखना *rakhnā*
plan (scheme), योजना *yōjna*, f.
pleasing, to be, पसंद आना (को)
पसंद आना (को)
pleasure, खुशी *khusi*, f.; प्रसन्नता
प्रसन्नता, f.
plot, पड़चंत्र *sadyantra*, m.; साजिश
साजिश, f.
pocket, जेव *jeb*, f.
poem, कविता *kavītā*, f.
poet, कवि *kavi*, m.
pole, खरला *ballā*, m.
police, पुलिस *pulis*, f.
poor, गरीब *garib*
population, आबादी *ābādī*, f.
possibly, संभवतः *sambhavataḥ*
post (mail), डाक *dāk*, f.; post office,
डाकघर *dākghar*, m., डाकघराना *dāk-*

क्षाना, m.; postman, डाकिया
dākiyā, m.
pot, घड़ा *ghārā*, m.
pour, to, डालना *dālnā*
practice, अभ्यास *abhās*, m.; to
practise, अभ्यास करना (का) *abhās*
karnā (kā)
praise, to, प्रशंसा करना (की)
prāśāsā karnā (kī)
preparations, तैयारियाँ *taiyāriyāṁ*;
to prepare (for), तैयारियाँ करना
(की) *taiyāriyāṁ karnā (kī)*
prepared, प्रस्तुत *prastut*
print, to, छापना *chāpnā*
printed, to be, छपना *chāpnā*
probably, संभवतः *sambhavataḥ*
produce पैदावार *paidāvār*, f.
produce, to, पैदा करना *paidā karnā*
progress, तरक्की *taraqqī*, f.; प्रगति
pragati, f.
proportion: in proportion as . . . so,
ज्यो-ज्यो . . . त्यो-त्यो *jyom-jyom . . .*
tyom-tyom
pull, to, खीचना *khīchnā*
punctually, ठीक बळत पर *thik vaqt par*
put, to, रखना *rakhnā*
put on (clothes), to, पहनना *pahnnā*;
to have on, to be wearing, पहन
रखना *pahn rakhnā*, पहने होना *pahne*
honā

quarrel, झगड़ा *jhagṛā*, m.
quarrel, to, झगड़ना *jhagṛnā*; लड़ना
laṛnā
quarter, a, चौथाई *cauthātī*, f.
question, सवाल *savāl*, m.; प्रश्न *praśn*,
m.
quickly, जल्दी (से) *jaldī (se)*
quite, (absolutely) बिलकुल *bilkul*;
(to a large extent) काफ़ी *kāfi*

rain, बारिश *bāris*, f.; to rain, बारिश
होना *bāris honā*; rainy season,
बरसात *barsāt*, f.
raise, to, उठाना *uṭhānā*
raja, राजा *rājā*, m.
read, to, पढ़ना *parhnā*
ready, तैयार *taiyār*; प्रस्तुत *prastut*
recognise, to, पहचानना *pahcānā*
red, लाल *lāl*
refusal, इनकार *inkār*, m.; to refuse,
इनकार करना (से) *inkār karnā (se)*
regret, प्रज्ञास *afso*, m.
relationship, संबंध *sambandh*, m.
remain, to, रहना *rāhuā*; (stay) ठहरना
ṭhaharā
remaining, बाकी *bāqī*
remember, to, याद रखना *yād rakhuā*;
etc. (see pp. 118-9)
repeat (a god's name, etc.), to,
जपना *japnā*
request, मांग *māng*, f.
rescue, to, बचाना *bacānā*
resemble, to, मिलना (से) *milnā (se)*
resident, रहनेवाला *rāhnevālā*
resound, to, गूंजना *gūmjnā*
rest, आराम *ārām*, m.
restaurant, रेस्टरेंट *restareṇt*, m.
return, to, लौटना *laufnā* (intr.)
reward, पुरस्कार *puraskār*, m.
rich, प्रमोर *amīr*
rickshaw, रिक्शा *rikšā*, m.
right (hand), दाहिना *dāhīnā*; on the
right hand side of, के दाहिनी
(दाई) तरफ *ke dāhīnī (dāī)* taraf
Rigveda, ऋग्वेद *rgved*, m.
ripen, to, पकना *paknā*
rise, to, उठना *uṭhnā*; (advance) बढ़ना
bṛhnā
river, नदी *nadi*, f.
road, सड़क *sarak*, f.; रास्ता *rasia*, m.
roof, छत *chat*, f.
room, कमरा *kamrā*, m.
rope, रस्सी *rassi*, f.; रस्सा *rassā*, m.
run, to, दौड़ना *dauṛnā*; to run away,
भागना *bhāgnā*
rupee, रुपया *rūphayā*, m.
safe, to be, बचना *bacnā*
sari, साड़ी *sārī*, f.
satisfied, संतुष्ट *santuṣṭ*
Saturday, शनिवार *śanivār*, m.
save, to, बचाना *bacnā*
saved, to be, बचना *bacnā*
say, to, कहना (से) *kahnā (se)*
searcely ever, शायद ही *sāyad hī*
school, स्कूल *skūl*, m.; at school,
स्कूल में *skūl mēm*
score, बीसी *bīsī*, f.
scrape, to, छीलना *chilnā*
sea, समुद्र *samudr*, m.
season, मौसम *mausam*, m.
seat, सीट *sīt*, f.; lower seat, नीचे की
सीट *nīcē kī sīt*
seat, to, बिठाना *bīthānā* (see p. 108)
seated, बैठा *baithā*
second, दूसरा *dūsrā*
secretary (minister), मंत्री *mautri*, m.
see, to, देखना *dekhnā*; to see off, विदा
करना *bidā kāruā*, रवाना करना *ravānā*
kāruā; to see to (attend to),
देखना *dekhnā*
seem, to, मालूम होना *mālūm honā* (p.
51), जान पड़ना *jān pāṇā*
seer (weight), सेर *ser*, m.
seize, to, पकड़ना *pakḍnā*
sell, to, बेचना *bechnā*
send, to भेजना *bhejnā*
sentence, वाक्य *vākyā*, m.
service, सेवा *sevā*, f.
seven, सात *sāt*

sharp, तीखा *tikhā*
shawl, दुपट्टा *dupattā*, m.; चादर *cādar*, f.
she, वह *vah*
sheet, चादर *cādar*, f.
ship, जहाज *jahāz*, m.
shirt, कमीज *gamīz*, f.; collarless shirt, कुरता *kurlā*, m.
shop, दुकान *dūkān*, f.
shopping, to go, बाजार जाना *bāzār jānā*
shortage, कमी *kamī*, f.
shout, to, चिल्लाना *cillānā*
show, to, दिखाना *dikhānā*
shyness, संकोच *sankoc*, m.
side (direction), तरफ *taraf*, f.
sight, नजर *nazar*, f.; दृष्टि *dr̥ṣṭi*, f.
silent, चूप *cup*
since, (ol' time) जब से *jab se*, conj.; से *se*, ppn.; (because) चूंकि *cūnki*, क्योंकि *kyonki*
sing, to, गाना *gānā*
sister, बहन *bahn*, f.
sit, to, बैठना *baijhānā*
sitting, बैठा *baijhā*
six, छह, छः, छै *chah, chah, chai*
slander, to, बुराई करना (की) *burāt karnā* (ki)
sleep, नींद *nīnd*, f.
sleep, to, सोना *sonā*
slink, to, पूसना *ghusnā*
slowly, आहिस्ता *āhistā*, आहिस्ते *āhiste*; धीरे *dhire*: often reduplicated
small, छोटा *choṭā*
smile, मुस्कराहट *muskarāhāṭ*, f.
smile, to, मुस्कराना *muskarānā*; हँसना *hamisnā*
snow, बर्फ *barf*, f.
so that, जिससे *jisse*; ताकि *taki*
sob, to, सिसकना *sisaknā*

soldier, सिपाही *siyāhī*, m.; जवान *javān*, m. (p. 165)
someone, some (particular thing or person), कोई *koi*
something, some (indefinite), कुछ *kuch*
sometimes, कभी *kabī* (often reduplicated)
somewhere, कहीं *kahīṁ*
son, बेटा *beṭā*, m.
song, गाना *gānā*, m.
soon, जल्दी (से) *jaldi* (se); as soon as, जैसे ही *jaise hī*, ज्योही *jyohī* (see also pp. 144-5)
south, दक्षिण *dakkhin*, m.; दक्षिण *dakṣin*, m.
speak, to, बोलना (से) *bolnā* (se)
speech (lecture), भाषण *bhāṣap*, m.
speed, जल्दी *jaldi*, f.
spend (time), to, विताना *bitānā*
spite of, in, के बावजूद *ke bāvajūd*
spoiled, खराब *kharāb*
spoon, चम्पच *cammac*, m.
spread, to, बिताना *bichānā*
squad, छक्का *chakkā*, m.
staff (stave), लाठी *lāṭhī*, f.
stamp (postage), फिकट *fikat*, m.f.
standing, खड़ा *khṛā*
startled, to be, चौकना *cauknā*
state, (condition) हाल *hāl*, m.; (nation) राष्ट्र *rāṣṭra*, m.
station, स्टेशन *stēshān*, m.
stay, to, रहना *rahvā*; ठहरना *ṭhaharnā*
stealthily, दबे पांव *dabe pāṁv*
stick (cane), छड़ी *charī*, f.
stone, पत्थर *patthar*, m.
stop, to, रुकना *rukñā* (intr.); रोकना *rukūā* (tr.)
story, कहानी *kahānī*, f.
straight, सीधा *sīdha*

stream, नाला *nālā*, m.
street, रस्ता *rāstā*, m.; सड़क *sarak*, f.
string, रस्सी *rassī*, f.
strong (objects), मजबूत *mazbūt*
student, विद्यार्थी *vidyārthī*, छात्र *chātr*, m.; छात्रा *chātrā*, विद्यार्थिनी *vidyārthīnī*, f.
study, अध्ययन *adhyayan*, m.; to study, पढ़ना *parhānā*, अध्ययन करना (का) *adhyayan karnā* (kā)
stupid, बेवकूफ *bevaqūf*
stupidity, बेवकूफी *bevaqūfi*, f.
subject, विषय *visay*, m.
suburb, मुहल्ला *muḥllā*, m.
successful, सफल *saphal*
such, (of this sort) ऐसा *aisā*; (of that sort) वैसा *vaisā*
suddenly, अचानक *acānak*; सहसा *sahsā*
suggestion, प्रस्ताव *prastāv*, m.
suitable, उपयुक्त *upayukt*; suitable for, के लायक *ke lāyaq*; worth seeing, देखने लायक *dekhne lāyaq*
sun, सूरज *sūraj*, m.; sun's heat or light, धूप *dhūp*, f.
Sunday, रविवार *ravivār*, m.; इतवार *itvār*, m.
suppressed, to be, दबना *dabnā*
surround, to, पेरना *ghernā*
sway, to, झूमना *jhūmānā*
sweet, मिठाई *miṭhāī*, f.
table, मेज *mez*, f.
tailor, दर्जी *darzī*, m.
take, to, लेना *lenā*; to take away, ले जाना *le jānā*; to take off, take down, उतारना *utārnā*
talk to, बोलना *bolnā* (se), बात (बातें) करना (से) *bāt (em) karnā* (se)
tall, लंबा *lambā*
Tamil, तमिल *tamil*, m.

tank (reservoir, etc.), तालाब *tālāb*, m.
tea, चाय *cāy*, f.
teach, to, पढ़ाना *parhānā*; सिखाना *sikhānā*
teacher, अध्यापक *adhyāpak*, m.
tear, to, फटना *phatnā* (intr.); फाड़ना *phāṛnā* (tr.)
telegram, टार *tār*, m.
telephone, फोन *fon*, m.; to telephone, फोन करना (को) *fon karnā* (ko); someone telephoned me, मेरा फोन आया *merā fon āyā*
tell, to, कहना (से) *kahnā* (se); (relate) सुनाना (को) *sunānā* (ko)
temple, मंदिर *mandir*, m.
ten, दस *das*
than, से *se* (p. 92)
that (pron. and adj.) वह *vah*; as many/much as that, उतना *utnā*; of that sort, वैसा *vaisā*; (conj.) कि *ki*
then (= next) फिर *phir*
there, वहाँ *vahāṁ*
they, वे *ve*
thief, चोर *cor*, m.
thing (matter), बात *bāt*, f.
thing, चीज *ciz*, f.
think, to, सोचना *sochānā*
third, a, तिहाई *tihāī*, f.
thirsty, प्यास *pyās*, f.
thirsty, to be, प्यास लगना (को) *pyās lagnā* (ko)
this, यह *yah*; as many/as much as this, इतना *itnā*; of this sort, ऐसा *aisā*
thought, विचार *vicār*, m.; ख्याल *khāyāl*, m.
three, तीन *tin*; three-quarters of, पीन *pawn*

throw down, to, डालना *dālnā*
Thursday, बृहस्पतिवार *bṛhaspativār*,

गुरुवार *guruvār*, m.

tie, to, बांधना *bāndhanā*

tied, to be, बैधना *bāndhnā*

tiger, शेर *śer*, m.

time, समय *samay*, m.; वक्त *vaqt*, m.;
(occasion) बार *bār*, f., दफ्त *dafā*,
f.; at that time, उस समय *us samay*;

for a long time, बहुत दिनों से *bahut
dinor se*; for some time, कुछ समय
kuch samay

to, को *ko*; से *se*; की तरफ *ki taraf*; के
पास *ke pās*

today, आज *āj*

tolerant, सहनशील *sahnīl*

tomorrow, कल *kal*

tonga, तांगा *tāngā*, m.

topic, विषय *vijay*, m.; बात *bāt*, f.

towards, की तरफ *ki taraf*; की ओर *ki
or*

town, शहर *sahr*, m.

trace, पता *patā*, m.

tradition, परंपरा *paramparā*, f.

train, रेल *rel*, f.; by train, रेल से *rel se*

traitor, देशद्रोही *deśdrohī*, m.

tree, पेड़ *per*, m.

troubled, परेशान *pareśān*

trousers (cotton) पाजामा *pajāmā*, m.

truth, सच *sac*, m.

try, to, कोशिश करना (की) *kośif
karnā (ki)*

Tuesday, मंगलवार *māngalvār*, m.

two, दो *do*; two and a half, ढाई *dhāī*

type, प्रकार *prakār*, m.

underneath, के नीचे *ke nice*

understand, to, समझना *samajhnā*

university, यूनिवर्सिटी *yūnivarsīti*;

विश्वविद्यालय *viśvavidyālay*

until, जब तक... त *jab tak... na*
up to, तक *tak*
use, to, इस्तेमाल करना *istemāl karnā*
(p. 58); प्रयोग करना (का) *prayog
karnā (kā)*
usually, अक्सर *aksar*; प्रायः *prāyah*;
ज्यादातर *zyādātar*; आम तौर परसि
अं तौर *par/se*

vacation, छुट्टी *chutti*, f.

vehicle, गाड़ी *gāṛī*, f.; सवारी *savārī*, f.

very, बहुत *bahut*

via, होकर *hokar*

victory, विजय *vijay*, f.

village, गाँव *gānv*, m.

villager, गाँववाला *gānvvālā*, m.

visible, to be, दिखाई देना *dikhāī denā*;

दीखना *dikhnā*; दिखना *dikhnā*

voice, आवाज *āvāz*, f.

wait, to, ठहरना *ṭhaharnā*; to wait
for, इंतजार करना (का) *intazār
karnā (kā)*; प्रतीक्षा करना (की)
pratīkṣā karnā (ki)

waken, to, जागना *jāgnā* (intr.);

जगाना *jagānā* (tr.)

wall, दीवार *divār*, f.

wander, to, घूमना *ghūmnā*

war, लड़ाई *lārāī*, f.

warm, गरम *garm*

wash, to, धोना *dhonā*

washerman, धोबी *dhobī*, m.

watch, to, की ओर देखना *ki or dekhnā*

watch, घड़ी *ghṛī*, f.; by my watch,

मेरी घड़ी में *merī ghṛī meṁ*

water, पानी *pānī*, m.

way (manner), तरह *tarah*, f.; प्रकार

prakār, m.; in every way, सब

प्रकार से *sab prakār se*

we, हम *ham*

wear, to, पहने होना *palne honā*; to
give to wear, पहनाना (को) *pahnānā
(ko)*

weather, मौसम *mausam*, m.

Wednesday, बृशवार *bṛshvār*, m.

week, हप्ता *haftā*, m.

well, कुम्रां *kuāṁ*, m.

well, adv. अच्छा *acchā*; अच्छी तरह
(से) *acchī tarah (se)*; (all right)
ठीक *ṭhik*; to be well, तबीयत ठीक

होना *tabiyat ṭhik honā*

west, पश्चिम *paścim*, m.

wet, भीगा *bhīgā*

what? क्या *kyā*; what sort of? कैसा
kaisā

when? कब *kab*

whenever, जब भी *jab bhī*

where? कहाँ *kahāṁ*

wherever, जहाँ भी *jahāṁ bhī*

whether... or, यहाँ... यहाँ *cāhe
... cāhe*

which (particular thing or person)?

कौन *kaun*

white, सफेद *safed*

who, (interrogative) कौन *kaun*; the
one who, जो *jo*

whoever, जो कोई *jo koi*

why? क्यों *kyōṁ*

wickedness, बुराई *burāī*, f.

wife, पत्नी *patnī*, f.

wind, हवा *havā*, f.

window, खिड़की *khirkī*, f.

wire, तार *tār*, m.

wish, to, चाहना *cāhnā*

with (together with), के साथ *ke sāth*

withdraw, to, हटना *hātnā*

without, के बिना *ke binā*; के बगैर *ke
bagair*

woman, स्त्री *strī*, f.; औरत *aurat*, f.

wood, लकड़ी *lakṛī*, f.

word, शब्द *śabd*, m.

work, काम *kām*, m.

workman (skilled), मिस्त्री *mistrī*, n.

world, दुनिया *duniyā*, f.; संसार *samsār*,
m.; the next world, परलोक
parlok, m.

worse, बदतर *badtar*

wounded, ज़ख्मी *zakhmī*

wrap, to, ओढ़ना *oṛhnā*

write, to, लिखना *likhnā*

year, बरस *baras*, m.; साल *sāl*, m.;
वर्ष *vars*, m.

yes, हाँ *hāṁ*

yesterday, कल *kal*

you, आप *āp*; तुम *tum*; तू *tū*

younger, छोटा *choṭā*; younger
brother, छोटा भाई *choṭā bhāī*, m.;
younger sister, छोटी बहन *choṭī
bahn*, f.

zamindar, जमीनदार *zamīndār*, m.